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Article



Navbakhor Khujamberdiyevna Mamataliyeva
Termez State University
The teacher,
"English language and literature" department
zayniddintersu@mail.ru

CONTRASTIVE ANALYSIS OF APHORISMS WITH THE CONCEPT COUNTRY IN ENGLISH AND UZBEK LANGUAGES

Abstract: In this article, aphorisms with the meaning of homeland in English and Uzbek languages are separated into semantic fields and analyzed based on factual examples in cross-sectional aspect.

Key words: Aphorisms, Sountry, vatan lexemes, Country, watan, Homeland, yurt, Motherland, Home, uy, Neighbourhood, mahalla, doorstep, threshold, Place, makon, birth of place.

Language: English

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Introduction

Everyone who hears the word "homeland" cannot help but feel how great this word is. Because there is a person who has a place of residence, a place, a house, there is a person who has affection and love for the place where he was born and raised. Homeland means the place where the navel blood of a person was shed, the place where his descendants and ancestors were born, his social environment and the person, his life and spiritual concepts. One of the most important issues is to study and practice the expression of the lexeme of the homeland, which is so dear to such a person, in the wise words of great sages, and to gather the wise thoughts of great geniuses, scholars and writers.

It is especially important to study the comparison of English and Uzbek languages, which are genetically unrelated. Parmes of linguistic richness are united into thematic groups based on their common meaning.

The traditional term "thematic group" entered the science of lexicology in the 60s of the last century. A thematic group is a group of words that are more or less compatible according to their main (main) semantic content, that is, they belong to the same semantic field[1].

Also, by analyzing their semantic scope in a cross-sectional aspect, the realization of the level of their national cultural development, the principles of ethnocultural ethics, the separation of symbols representing culture in oral sources, social relations, forms of communication between peoples, and the comprehensive analysis of moral and cultural norms of behavior remain important problems of linguistics.

Accordingly, in our article, aphorisms with the meaning of country/homeland in English and Uzbek languages are analyzed from a semantic point of view. And country/vatan lexemes are connected with the following words in terms of meaning and content.

M.A. Krongauz emphasizes the repetition of the meaning of words in thematic groups and writes: "In general, it can be said that the thematic lexicon related to the same semantic field is selected by means of cohesion (the connection of text elements is called cohesion, in which the interpretation of some elements of the text depends on others) and corresponds to the repetition in the text of integral characters of this field [2].

Analysis of Subject Matters

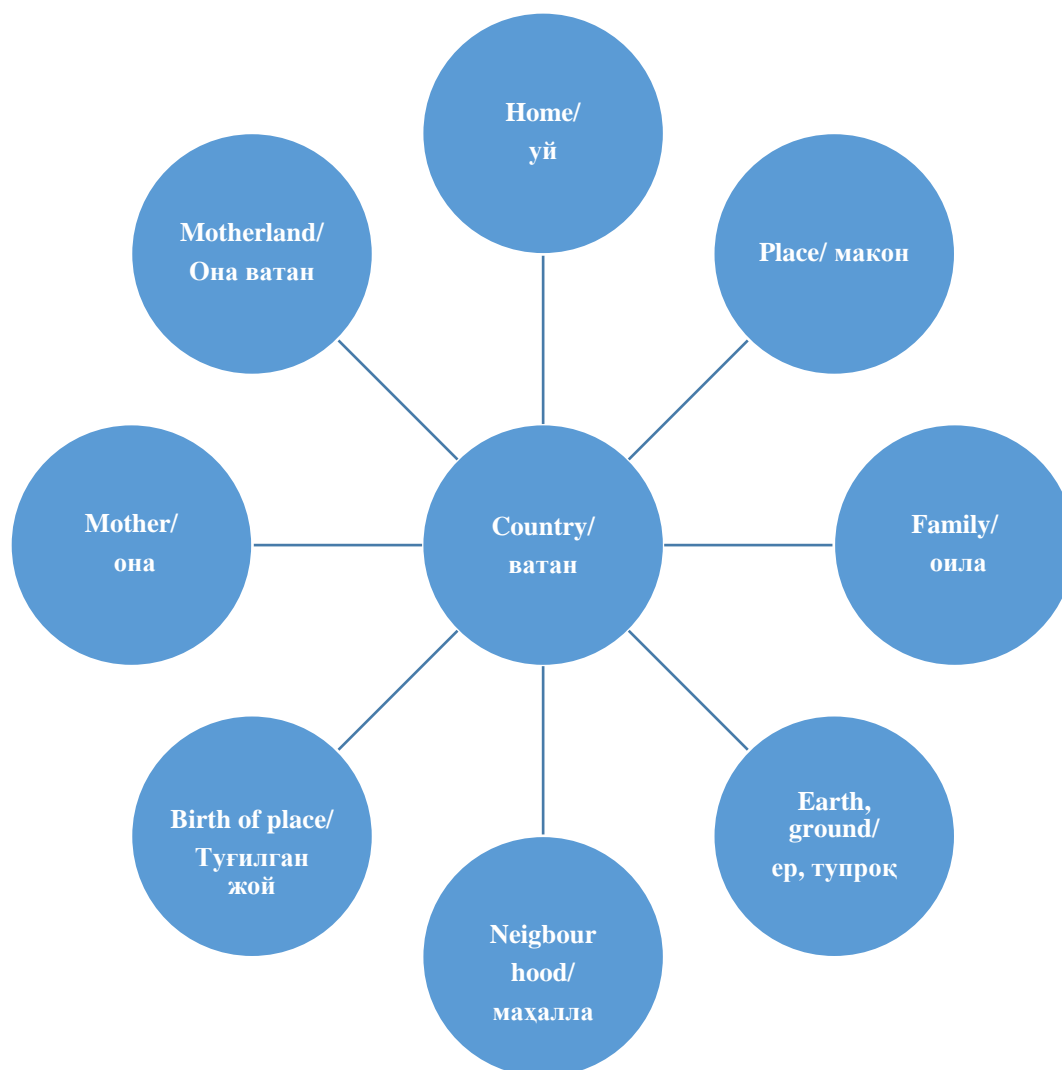
The collected factual paremiological material became the basis for dividing English and Uzbek folk proverbs into the following thematic groups (see Figure 1):

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Picture 1. The level of semantic scope of aphorisms with country meaning in English and Uzbek languages

There are many aphorisms related to the meaning of Country in English paremiology. For example, the following wise words of American jurist, figure of the times, former 16th president (March 4, 1861 - April 15, 1865) Abraham Lincoln: *Every good citizen makes his country's honor his own, and cherishes it not only as precious but as sacred. He is willing to risk his life in its defense and is conscious that he gains protection while he gives it* (Хар бир яхши фуқаро ўз юрти шаънини ўз қадрига етади, уни нафақат азиз, балки муқаддас деб билади. У ўз ҳаётини ҳимоя қилишда ўз ҳаётини хавф остига қўйишга тайёр ва у ҳимоя қилишда ҳимояга эга эканлигини билади).

In this wise speech, it was emphasized that the motherland is considered sacred and should be protected even if he puts his life in danger, and every citizen was invited to be loyal and patriotic to his motherland.

Alisher Navoi (Nizomiddin mir Alisher navoi) - the great Uzbek poet, thinker and statesman who lived and created in 1441-1501 *Инсон тирик экан ўз ватани учун курашмоғи лозим.* In his wise masterpiece, it is stated that the homeland is sacred for a person and he should protect it until the last blood in his veins is left.

American politician, philosopher Thomas Paine (Thomas Paine). *The World is my country, all mankind are my brethren, and to do good is my religion.* (Дунё менинг юртим, бутун инсоният менинг биродарларим, яхшилик қилиш менинг динимдир) афоризмида бутун дунё инсониятни уйи ва унда истиқомат қилувчи барча бир-бирига оға-ини эканлиги изоҳланиб, меҳр-оқибатли бўлиш ҳамда бир-бирига қўмаклашиш лозимлиги тушунтирилган.

The great poet **Abulqasim Firdavsi** *Еримиз, сувимиз, фарзандимиз деб, Хотин, бола-чақа, дилбандимиз деб, Бирма-бир жонимиз этамиз*

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фидо, Ватанни душманга бермаймиз асло! [4] it can be observed that in his wisdom, the sense of homeland is placed above everything else. Emphasizing that he will not spare his life for the protection of the country, the freedom of the country is promoted and people are invited to care for the country.

This is by the philosopher Khoja Samandar Termizi *Ватанни тарк этмок хазил иш эмас, Бу иш учун ҳар ким тоб беравермас! Жудолик дарахтдир барги йўк. Ёлғиз, Барги бўлса ҳамки, аммо мевасиз. Бугун айриликдан юрагим гирён, Азиз ерни қўлдан чиқариб ҳайрон. На кўзда уйку бор, на дилда роҳат, Азоб ўти барин айламиш зорат!* In his wise words, he urged people not to leave the country, explaining that the bad consequences of leaving the country are the same situation as the one who left the country.

"The content of aphorisms about "Homeland", "Saltanat", "Motherland" is distinguished by its national identity. For example, the American film and television actor, Billy Campbell. *The South Downs of England reminded me a bit of my Old Virginia homeland.* (Англиянинг жанубий тоғлари менга эски Виржиния ватанимни эслатди). Юқорида келтирилган ҳикматли сўзда ватан соғинчи ҳақида сўз бориб мусофирликда бўлганда ватанни кумсаш, туғилиб ўсган жойини унутолмаслик каби жиҳатлар эътироф этилган.

George Bush, the 43rd president of America *There is no bigger task than protecting the homeland of our country* [5] (Ватанимизни ҳимоя қилишдан каттароқ вазифа йўк) in his aphorism that protecting the homeland is the greatest honor for a person, he calls people to be loyal to their homeland and to be patriotic.

Barack Hussein Obama, the 44th president of America *We need to keep making our streets safer and our criminal justice system fairer - our homeland more secure, our world more peaceful and sustainable for the next generation.* (Биз кўчаларимиз хавфсизроқ ва жиноий суд тизими адолатли бўлишимиз керак - ватанимиз хавфсизроқ, дунёмиз кейинги авлод учун янада тинч ва барқарор бўлиши керак) In his aphorism, it is the duty of every citizen to protect his neighborhood, city, homeland from criminals and the safety of his homeland, as well as ensuring the delivery of peace to the young generation.

Research Methodology

People's writer of Uzbekistan, writer who lived and created in 1907-1968, Abdulla Qahhor *Юртни обод қиламан деган киши ўзи обод бўлади* In his aphorism, he was encouraged to serve, work, and work for the country, to improve it. The great philosopher, poet, saint Ahmad ibn Umar ibn Muhammad Khivaqi al-Khorazmi from Khorezm who lived in 1145-1221, Abdul Jannab, Sheikh

Valiytarosh, Sheikh Najmiddin Kubaro *Она Ватан йўлида, Ватанни ҳимоя қилаётиб шаҳодат жомини нўш айлаш – Аллоҳ висолига етишмоқ билан баробардир* In his aphorism, the word "motherland" is used in connection with the lexeme "mother" and people are invited to be patriots, saying that there is no more honorable work than serving it faithfully to protect the motherland.

Anbar Otin Farmonqul's daughter - in the following aphorism of the Uzbek poet who lived and created in 1870-1906 *Одам эрсанг маъни бил дона-дона, Ватан эрур сенга иккинчи она. Сўзламасдин олдин сўзингни сина, Ҳар бир сўздир умринг ичинда сина* [6]

A great statesman, the founder of a strong, centralized state, Amir Temur ibn Amir Taraghaoui ibn Amir Barqul, who lived in 1336-1405 *Агарда вазир золим бўлса, кўп вақт ўтмай салтанат уйи қулайди;*

- *Подшоҳ ишларини тамоман бошқага топшириб, эркини унга бериб қўймасинким, дунё хиёнатчи хотин сингари, унинг хуштори кўндир. Агар шундай қилар экан, ўзганинг нафси тез орада подшоҳ бўлишни тилаб, салтанат тахтини ўзи эгаллашга киришади* [7].

In the words of wisdom mentioned above by the great commander, the secrets of preserving the kingdom are condemned, the tyrannical minister is condemned, the treacherous courtiers around the king are condemned, and vices such as lust and greed are condemned.

American writer, novelist - Ernest Miller Hemingway (Ernest Miller Hemingway). **"The old man and the sea"** асарида берилган ушбу *Home is where the heart is.* (Инсон қаерда бўлса уйи ўша ердир) **In his aphorism, it is explained that a person values the land where he lives and that the land in which a person lives is his home and homeland.**

People's writer of Uzbekistan, Abdulla Qahhor *Уйингни ўғри босса, ўғлингни сандиққа солиб қўйиб, қўшинингни чақирмайсан!* In the aphorism of living in the house, protecting the place where you live and protecting it, people are called to feel like a brave patriot.

This is from David Bohlke, a linguist at the University of Cambridge *There is no place like home* [8] (Ҳеч қаер уйни ўрнини боса олмайди) ҳикматли гапида ўзи яшаб турган жойини, уйини ҳеч қаер ўрнини боса олмаслигини, уйи энг азиз жой эканлиги изоҳланган.

In the following wise words of the linguist David Bochlke, *Home follows the family* (the house follows the family) it is explained that where the family is, there is also the home.

This is the story of the great commander Amir Temur ibn Amir Taragaoy ibn Amir Barqul *Агарда вазир золим бўлса, кўп вақт ўтмай салтанат*

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уйи кулайди in his aphorism, ignorant and bad kings are condemned.

And the wise words of the warlord are given in the book called Timur's Laws as follows: "Султон ҳар нарсада адолатпарвар бўлсин, қошида инсофли, адолатли вазирлар тутсин, токи подшоҳ зулм қилгудек булса, одил вазир унинг чорасини топсин. Аммо агар вазир золим бўлса, кўп вақт ўтмай салтанат уйи кулайди. Чунончи, амир Хусайннинг золим бир вазири бор эди. У сипоҳу раиятга ноҳақ, жарималар солар эди. Орадан кўп вақт ўтмай ўша ноинсоф вазирнинг шумлигидан амир Хусайннинг салтанат уйи хароб бўлди".

People's writer of Uzbekistan, writer who lived and created in 1907-1968, Abdulla Qahhor *Бахтни бировларнинг остонасидан қидиришининг ўзи бахтсизликнинг боши* In the aphorism, the homeland begins at the threshold, it is the duty and obligation of every citizen who lives here for the prosperity and safety of the homeland. The proverb that says, "Stay in your own country until there is a king in another country" is a clear proof of this.

Christopher Columbus's *Tomorrow morning before we depart, I intend to land and see what can be found in the neighborhood.* (Эртага эрталаб биз жўнаб кетишдан олдин мен кўниш ва маҳаллада нима борлигини кўриш ниятидаман) In these wise words, he said how dear his neighborhood is to him, and that no land can replace the place where he was born and grew up, and encouraged him to stay loyal to his land.

Benjamin Franklin's The doorstep to the temple of wisdom is a knowledge of our own ignorance.

The content of aphorisms about "place" is distinguished by its national identity. For example, Gulkhani (pseudonym; real name Muhammad Sharif), a classic Uzbek poet, writer, storyteller, one of the creators of the satirical school in Uzbek literature *Ўз маконини тилар ногоҳ қафасдан қочса қуш* In his aphorism, it is explained that no place can replace the place where one was born and grew up, the place where the blood of the navel was spilled, and it is not equal to one's place (homeland).

A major representative of Uzbek classical literature: a great poet; historian, geographer; a statesman, a talented general; the founder of the Baburi dynasty, the Timurid prince. Babur (pseudonym; full name Zahiriddin Muhammad ibn Umarshaikh Mirza) this *Толе йўқи жонимга балолиг бўлди, Ҳар ишники айладим хатолиг бўлди, Ўз ерни кўйиб, Ҳинд сори юзландим, Ё раб, нетайин не юз қаролиг бўлди.* In the words of Hikmatli, it is explained that the consequences of leaving one's husband will be bad.

Analysis and results

The following of scientist, poet Alisher Navoi *Эй ҳажр, мени сен айла жондин гойиб, ва лекин қилма ул остондин гойиб, Ҳар кимсаки бўлди бир макондан гойиб, Ҳам бўлди анинг баҳраси ондин гойиб;*

- *Қайси кўнгулники макон этти ишқ, Утдин ани лаъла кон этти ишқ; Эй ҳажр, мени сен айла жондин гойиб, Ва лекин қилма ул остондин гойиб, Ҳар кимсаки бўлди бир макондан гойиб, Ҳам бўлди анинг баҳраси ондин гойиб;*

- *Таиналаб бўлма баҳр ёнида, Қилма шеван тараб маконида* In his aphorisms, it is explained that the bad consequences of leaving the place of birth should not leave the place. It is mentioned in the famous book "The Oxford Dictionary of Quotation" of the English people *In the place where the tree falleth, there it shall be.* (Дарахт қулаган жойида бўлади) In the proverbs, it is explained that the place where the navel pierced a person is sacred for him and that every inch of the country is dear to a person.

"The Tragic Sense of Life" номли асарда Anthony Kerrigan томонидан келтирилган ушбу *The holiest attribute of a temple is that it is a place where men weep in common* афоризмда инсон учун ўз ери азиз ва муқаддас эканлиги тушунтирилган.

The content of the aphorisms about "Earth, ground/ er, mush" is distinguished by its national identity. For example, the Great poet, historian, statesman, Zahiriddin Muhammad ibn Umarshaikh Mirza). *Шўр тунроқ ерда сунбул битмайди, ундай ерда умид уругини нобуд қилма. Шунга ўхшаши, ёмонларга яхшилик қилиши ва яхшиларга ёмонлик қилиши ҳам ўрнида бўлмайди.* In the words of Hikmatli, it is explained that the people of that country cannot live in peace in a country where the combination is not peaceful, and it encourages people to live harmoniously.

- He was born in Namangan in 1867 in a priest's family. Ali Khan

Mullaakhun's son Orazi, Abdullah Awlani, Yusuf Khas Hajib, Abdibek Shirazy Fakhrulbanat Sulaymani, Muhammad Siddiq Rushdi, Muhammad Jabalrudi, Uvaisi, Talib Talibi, Abulbarakot Qadiri, Durbek, Khayoliddin al-Hasani, Yusuf Khas Hajib, Khayoliddin al-Hasani. In his wise words, concepts such as being always faithful to our motherland are explained.

- *Ҳар ерда расм меҳру вафо кўпроқ ўлгуси, Жамиятда ҳузур сафо кўпроқ ўлгуси*

- *Олим кишилар ҳар ерда азиз ва ҳурматлидурлар*

- *Билимни буюк, ўқувни улуг бил, Бу иккиси танланган бандасини улуглайди. Заковат қаерда бўлса, улуглик бўлади, Билим кимда бўлса буюклик олади.*

- *Яхши таҳсил кўрган ва илм нури билан ҳуқини яхшилаган аёл ҳар ерда иззат топади.*

- *Илм мартабаси мартабаларнинг зўридир, деган гап шубҳасиз тўғри. Қайси ерда*

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илму маърифат кучли бўлса, ўша ер бахт маскани ҳисобланади. Қайси ерда нодонлик мавжуд бўлса, у ер қуруқ ёки тошлоқ жой кабидир.

• Сайри жаҳон қилинг, сувга ўхшаб. У доим оқшидадур — тоза ва хушдур ва агар бир ерда кўп тўхтаб қолса, бадбўй бўлур.

• Китоб олимлар фикрининг паноҳгоҳи, доно кишилар бўстониинг чамани, оддий кишиларнинг тамошогоҳидир. У кимсасиз кишиларга дил очувчи боз, кўнгли шикасталарга раҳнамодир. У барча ерда барча билан ошно, дардли кишилар дилига даводир.

• Ки қилгуси санга бу камлик иштимол камол, Камолсиз киши ҳар ердадур хижолатманд, Етурмагай кишига ҳаргиз инъфиол камол.

• Ақли расола р йўлдан адашмас, Марди хирадманд ҳеч ҳаддин ошмас. Соҳиб фаросат ҳар ерда шошмас.

• Бировга яхшилик қилса ҳар инсон, Ҳар ерда мақтаниб юрса зўр нуқсон!

• Ишқ ўти ҳар ердаки урса алам, Билки қилур жумла вужудни адам. Ишқ жон мулкида султон эрур, Шоҳу гадо анга чу яксон эрур.

• Бахиллик одамнинг ўз молига жону дилидан ёпишиб олишидир. Бахил одам ўзининг ейиши ва кийиниши учун ҳам пул сарф этишини истамайди. Масалан, нон, мева ва шунга ўхшаи нарсаларнинг янгисини олишига қудрати етса ҳам экисини олади, либосларнинг янгисини сотиб олмай, эски ва йиртиқларини харид қилади, тоза, мусаффо ерда яшаи ўрнига қоронги, зах ва

саломатликка зарар етказувчи жойларда яшайди [9].

• Қаерда хиёнат оёққа турса, Ўша ердан диенат йироқлашади. Хиёнаткор қаерга кул урса, Денгизни ишмиради, ерни қуритади

• Тўғри сўзли киши барчанинг эътиборини қозонади. Яхши ишидан янада улуғроқ мартабаларга тавсия этилади. Қадр-қиммати ортади, ҳамма ерда сўзи мақбул бўлади. Ёлгончиёса бу фазилатларнинг барчасидан маҳрум бўлиб, унинг орқасидан одамлар нафрат билан қарашади. Ёлгончи ёлгон сўзи билан ўзгаларнинг об-руйини тукмоқчи, ҳуқуқидан маҳрум қилмоқчи булади. Ваҳоланки, унинг ёлгон сўзлари ўзи учун зиён бўлиб чиқади.

In conclusion, it should be said that the thematic groups of English and Uzbek folk aphorisms and their amount are not the same. This is explained by the history of the English and Uzbek peoples, their dissimilar mentality, different material and spiritual cultures, traditional economy, social and family lifestyle, belief in different religions, domestic life and relationships, national feelings, and customs.

The proverbs reviewed in English and Uzbek languages are divided into the following thematic groups: aphorisms with the meaning of Country, Homeland, Sultanate, Motherland, Home, Neighbourhood, Doorstep, Place, birth Aphorisms related to place/place of birth were divided into semantic fields such as Earth, ground/er, aphorisms with lexemes of soil.

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