



SEMANTIC ANALYSIS OF APHORISMS ON THE CONCEPT OF COUNTRY IN ENGLISH AND UZBEK LANGUAGES

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Abstract. *This article presents a semantic analysis of aphorisms expressing the concept of country in English and Uzbek languages. Aphorisms are regarded as concise linguistic units that reflect national consciousness, cultural values, and worldview. The study aims to identify semantic similarities and differences in the conceptualization of “country” by analyzing selected aphorisms from both languages. The research reveals that while both linguistic cultures associate the concept of country with homeland, identity, and loyalty, Uzbek aphorisms emphasize emotional attachment and collective responsibility, whereas English aphorisms tend to focus on civic duty, political structure, and individual responsibility.*

Key words: *concept, aphorism, semantics, country, homeland, linguistic worldview, English language, Uzbek language.*

It is known that another great, primary wealth of a nation, like its Motherland and state, is its language. It is the language that unites a group of people as a nation. And in every language, there are aphorisms that are a masterpiece of *folk wisdom*, a *source of advice* and are passed down from generation to generation.

In science, they are called paremiological units (parems). As an object of research, they have long attracted experts, because these *words of wisdom* encourage each of us to always have such qualities as kindness, decency, hardworking, honest, fair, correct words, harmonious, patriotic and patriotism.

As a result of the scientific study of paremiological units, it is possible to find answers to many important questions related to the life of people and society. Paremiological units exist in all languages of the world, in particular, Indo-European, Turkish, Ugric-Finnish, Tungus-Manchurian, Eskimo-Aleut, Nakh-Dagestan, Sino-



Tibetan, Austro-Asiatic, Malay-Polynesian, Dravidian, Papuan, Afro-Asiatic, Semitic-Hamitic, Arabic, Persian and other languages are characterized by the richness and uniqueness of paremias¹.

According to scholars, paremiology is a branch of literature and linguistics, that is, it is a field of study of philologists. "Paremiology" is a branch of philology that studies (paremias, paremas) and determines their classification. There is also a separate science of "paremiography" that aims to collect, preserve and process paremiological materials².

Local linguist scientist N. Ulukov in his textbook "Theory of Linguistics" stated: "paremiology is one of the branches of linguistics, which studies stable combinations in the language, proverbs, proverbs and aphorisms"³.

The collection and research of paremiological units continues from the time of Mahmud Kashgari ("Devoni lug'otit turk") and Gulkhani ("Zarbulmasal") to the present day.⁴

Uzbek scientist B. Sarimsakov shows that aphorisms belong to the fourth literary type, such as proverbs, riddles, winged words and expressions. This literary type is called parema⁵.

Today, wide variety of dissertation thesis, dictionaries and scientific collections have been authorized within the scope of scientific researches on paremiological units upon the linguistic science by several linguists like V.A. Avrorin, O. ADmitrieva, A. Taylor, Jacob Cats, Robert Farlie, M. Fozilov, T. Mirzaev, B. Sarimsakov, Z. D. Toshpolatov, P. U. Bakirov, A. Raimov, N. Raimova, Sh. Nosirov, N. Tashkulov, Sh. Tojiboev and Z.R. Narmuratov⁶.

¹ Уралова О.П. Инглиз ва ўзбек тилларида "оида" бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021. – Б.15.

² Ўзбек халқ мақоллари: [2томлик]/[Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б.] 1-том. – Тошкент: "Фан", 1987. – Б.68.

³ Улуков Н. Тилшунослик назарияси. Ўқув қўлланма. – Тошкент: "Баркамол фойз медиа", 2016. – Б.12.

⁴ Ўзбек миллий энциклопедияси. 6-жилд. Таҳрир хайъати А. Абдувоҳитов, А. Азизхўжаев, И. Аминов, Т. Даминов ва б. – Тошкент: Ўзбекистон миллий энциклопедияси, 2003. – Б. 686.

⁵ Саримсоқов Б. Адабий турлар ҳақида мулоҳазалар // Ўзбек тили ва адабиёти – Тошкент, 1993. № 5. – Б.3 –13.

⁶ Аврорин В.А. Проблемы изучения функциональной стороны языка. – Л.: Наука, 1975. – С.58.; Дмитриева О.А. Культурно – языковые характеристики пословиц и афоризмов на материале французского и русского языков; дисс. ...канд.филол.наук. – Волгоград, 1997. – С.59.; Taylor A. Selected Writings on proverbs, Helsinki: Suomalainen Tiedeakatemia, 1975. – P.130.; Jacob Cats and Robert Farlie Moral Emblems with aphorisms, adages, and



There are many aphorisms related to the meaning of *Country/vatan* in paremiology of the English and Uzbek languages. If we turn to examples, the following wise words of the American jurist, statesman Andrew Jackson: *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*⁷. (Har bir yaxshi fuqaro o‘z yurti sha’nini o‘zi qadriga yetadi, uni nafaqat aziz, balki muqaddas deb biladi.

This is the greatmasterpiece of Uzbek poet, thinker and statesman Alisher Navoi: *Inson tirik ekan o‘z vatani uchun kurashmog‘i lozim*⁸In his wise masterpiece, it was emphasized that the country is sacred for a person, he should protect it like the apple of his eye, and protect it until the last blood is left in his veins.

American politician, philosopher Thomas Paine (Thomas Paine). *The World is my country, all mankind are my brethren, and to do good is my religion*⁹. (Dunyo mening yurtim, butun insoniyat mening birodarlarim, yaxshilik qilish mening dinimdir) In his aphorism, it is explained that the whole world is the home of mankind and all who live in it are brothers and sisters, and it is explained that it is necessary to be kind and help each other.

The great poet Abulqasim Firdavsi: *Yerimiz, suvimiz, farzandimiz deb, Xotin, bola-chaqa, dilbandimiz deb, Birma-bir jonimiz etamiz fido, Vatanni dushmanga bermaymiz aslo*¹⁰! it can be observed that in his wisdom, the sense of country is placed above everything else. It was emphasized that he would not spare his life for

proverbs, of all ages and nations. London: longman, green, longman, and roberts, 1860. – 262 p.; Ҳикматли сўзлар афоризмлар ва мақоллар. Тузувчи: М.Фозилов. – Тошкент: Ўзбекистон, 1967. – 191 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 1. – Тошкент, “Фан”, 1987. – 368 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 2. – Тошкент, “Фан”, 1988. – 372 б.; Тошпўлатов З.Д. Афоризмларнинг жанр хусусиятлари ва бадиияти. Филол. фан. номзоди дисс. Тошкент, 2006. – Б.3.; Бакиров П. Номинацентрические пословицы в разнотипных языках (на материале русского, узбекского и казахского языков): Дисс... докт. филол. наук. – Ташкент, 2007. – 286 с.; Раимов А., Раимова Н. Ҳикматлар шодаси. – Тошкент: “Ўзбекистон”, 2013. – 400 б.; Носиров Ш. Афоризмлар. – Тошкент: “Камалак”, 2015, 48 б.; Тошқулов Н. Ҳикмат ва мақолларда одоб меvasи. – Тошкент, Адабиёт учқуни, 2017. – 48 б.; Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Тожибоев Ш., Эгамбердиев Р. – Тошкент: Наврўз, 2018. – 76 б.; Нармуратов З.Р. Таълим, илм ҳикматлари. ТерДУ нашриёт матбаа маркази, Термиз - 2022, – 89 б.

⁷<https://www.brainyquote.com>

⁸Фозилов М. Ҳикматли сўзлар, афоризмлар ва мақоллар. – Тошкент: “Ўзбекистон” нашриёти, 1967. – Б. 69..

⁹<https://www.forbes.com/quotes/9313>

¹⁰O‘sha asar. – B.70.



the defense of the country, the freedom of the country was promoted, and people were encouraged to be patriotic.

This is by the philosopher Khoja Samandar Termizi: *Vatanni tark etmok xazil ish emas, Bu ish uchun har kim tob beravermas! Judolik daraxtdir bargi yo'q yolg'iz, Bargi bo'lsa hamki, ammo mevasiz. Bugun ayrilikdan yuragim giryon, Aziz yerni qo'ldan chiqarib hayron. Na ko'zda uyqu bor, na dilda rohat, Azob o'ti barin aylamish gorat*¹¹! In his wise words, he explained the bad consequences of leaving the country and what kind of situation the person who left the country will end up in. He urged people not to leave the country.

The content of aphorisms about *Country/country/Motherland* is distinguished by its national identity. For example, the American film and television actor, Billy Campbell (Billy Campbell). *The South Downs of England reminded me a bit of my Old Virginia country.* (Angliyaning janubiy tog'lari menga eski Virjiniya vatanimni eslatdi). In the wise saying mentioned above, when talking about homesickness, aspects such as missing one's country while abroad and not being able to forget one's place of birth and upbringing are acknowledged.

The famous writer of Uzbekistan Abdulla Qahhor: *Yurtni obod qilaman degan kishi o'zi obod bo'ladi*¹² In his aphorism, he was encouraged to serve, work, and work for the country, to improve it.

George Bush, the 43rd president of America: *There is no bigger task than protecting the country of our country*¹³. (Vatanimizni himoya qilishdan kattaroq vazifa yo'q) in his aphorism that protecting the country is the greatest honor for a person, he calls people to be loyal to their country and to be patriotic.

The great philosopher, poet Ahmad ibn Umar ibn Muhammad Khivaqi al-Khorazmi, Abdul Jannab, Sheikh Valiytarosh, Sheikh Najmuddin Kubaro *Ona Vatan yo'lida, Vatanni himoya qilayotib shahodat jomini no'sh aylash – Alloh visoliga yetishmoq bilan barobardir*¹⁴ In his aphorism, the word «motherland» is used in

¹¹<https://hikmatlar.uz/>

¹²Раимов А., Раимова Н.Хикматлар шодаси – Тошкент: “Ўзбекистон”, 2013. – Б.9.

¹³<https://www.searchquotes.com>

¹⁴O'sha asar. – B.151.



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.

Barack Hussein Obama, the 44th President of America: *We need to keep making our streets safer and our criminal justice system fairer - our country more secure, our world more peaceful and sustainable for the next generation*¹⁵. (Biz ko‘chalarimiz xavfsizroq va jinoiy sud tizimi adolatli bo‘lishimiz kerak - vatanimiz xavfsizroq, dunyomiz keyingi avlod uchun yanada tinch va barqaror bo‘lishi kerak). In his aphorism, it is the duty of every citizen to protect his neighborhood, city, country from criminals and the safety of his country, as well as ensuring the delivery of peace to the young generation.

A great statesman, the founder of a strong, centralized state, Amir Temur ibn Amir Taraghaoui ibn Amir Barqul: *Agarda vazir zolim bo‘lsa, ko‘p vaqt o‘tmay saltanat uyi qulaydi; Podshoh ishlarini tamoman boshqaga topshirib, erkni unga berib qo‘ymasinkim, dunyo xiyonatchi xotin singari, uning xushtori ko‘pdir. Agar shunday kilar ekan, o‘zganing nafsi tez orada podshoh bo‘lishni tilab, saltanat taxtini o‘zi egallashga kirishadi*¹⁶.

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.

During our research, we came across aphorisms related to *Place, Birth of place*. In the research, the number of params included in this group is 190 in English and 246 in Uzbek.

Muhammad Sharif Gulkhani, a classic Uzbek poet, writer, storyteller, one of the creators of the satirical school in Uzbek literature: *O‘z makonini tilar nogoh qafasdan qochsa qush*¹⁷ In his aphorism, it is explained that no place can replace the

¹⁵<https://www.brainyquote.com>

¹⁶O‘sha asar. – B.37.

¹⁷Фозилов М. Ҳикматли сўзлар, афоризмлар ва мақоллар. – Тошкент: “Ўзбекистон” нашриёти, 1967. – Б.72.



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 (country).

From the famous dictionary of English people: "The Oxford Dictionary of Quotation" kitobida keltirilgan ushbu *In the place where the tree falleth, there it shall be*¹⁸. (*Daraxt qulagan joyida bo'ldi*) 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.

A great representative of Uzbek classical literature, a great poet, historian, geographer, statesman, talented general Zahiriddin Muhammad Babur. *Tole yo'qi jonimga balolig' bo'ldi, Har ishniki ayladim xatolig' bo'ldi, O'z yerni qo'yib, Hind sori yuzlandim, Yo rab, netayin ne yuz qarolig' bo'ldi*¹⁹ In the words of Hikmatli, it is explained that the consequences of leaving one's husband will be bad.

This is quoted by Anthony Kerrigan in *The Tragic Sense of Life The holiest attribute of a temple is that it is a place where men weep in common*²⁰ in the aphorism, it is explained that for a person, his own land is dear and holy.

The following examples can be given of aphorisms with lexemes *Earth, ground*. For example, the Great poet, historian, statesman, Zahiriddin Muhammad ibn Umarshaikh Mirza). *Sho'r tuproq yerda sunbul bitmaydi, unday yerda umid urug'ini nobud qilma. Shunga o'xshash, yomonlarga yaxshilik qilish va yaxshilarga yomonlik qilish ham o'rnida bo'lmaydi*²¹ 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.

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. *Har yerda rasm mehru vafo ko'proq*

¹⁸ Elizabeth Knowles. The Oxford Dictionary of Quotations. Oxford University Press. 2009. – P.244.

¹⁹ Lapasov J. Mumtoz adabiy asarlar o'quv lug'ati: O'rta maktablar uchun. – Toshkent: O'kituvchi, 1994. – B.72.

²⁰ Jhon Cross. The Oxford Book of Aphorisms. Oxford University Press, Walton Street, 1987. – P.14.

²¹ А.Раимов ва Н.Раимова. "Ҳикматлар шодаси" Тошкент: "Ўзбекистон", 2013. – Б.64.



o'lg'usi, Jamiyatda huzuru safo ko'proq o'lg'usi; Olim kishilar har yerda aziz va hurmatlidurlar; Bilimni buyuk, o'quvni ulug' bil, Bu ikkisi tanlangan bandasini ulug'laydi. Zakovat qayerda bo'lsa, ulug'lik bo'ladi, Bilim kimda bo'lsa buyuklik oladi; Yaxshi tahsil ko'rgan va ilm nuri bilan hulqini yaxshilagan ayol har yerda izzat topadi; Ilm martabasi martabalarining zo'ridir, degan gap shubhasiz to'g'ri. Qaysi yerda ilmu ma'rifat kuchli bo'lsa, o'sha yer baxt maskani hisoblanadi. Qaysi yerda nodonlik mavjud bo'lsa, u yer quruq yoki toshloq joy kabidir; Sayri jahon qiling, suvga o'xshab. U doim oqishdadur — toza va xushdur va agar bir yerda ko'p to'xtab qolsa, badbo'y bo'lur.

To sum up, the semantic analysis of aphorisms related to the concept of *country* in English and Uzbek languages shows that language reflects cultural priorities and national worldview. While both cultures value the idea of country, their aphorisms reveal different semantic emphases shaped by historical, social, and cultural factors. This study confirms that aphorisms are valuable linguistic sources for exploring conceptual meanings and intercultural differences.

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