

davrida, amaldorlar oilaviy hayoti mujmalroq bo'lganidek, bu oilada ham oilaviy kelishmovchiliklar yetarlicha edi. Sergey boy zodagonlardan va Rossiya davlati uchun xizmat qiladigan shaxs edi. Uning ayoli Dolli esa mehribon ona, faqat oilaviy shirin tashvishlar bilan band edi. Shirindan-shakar farzandlari u uchun eng qimmatli boyligi edi. Afsuski, ketma-ket farzand dunyoga keltirgan Dolli deyarli o'zi uchun yashamaydi. U farzanlarining tarbiyasi, ularni oq yuvub oq tarash bilan tongni tunga ulaydi va erining xiyonatidan azoblanadi.

Garchi Sergey ayoli va farzandlarini yaxshi ko'rsada, uning o'zi nima uchun ayoliga xiyonat qilganligini tushunmas edi hamda bundan afsuslanar edi. Shunday muammoli vaziyatda, oilasini saqlab qolish uchun ham bolalarning o'rni juda beqiyosdir. Begunoh farzandlari uchun mehribon ona Dolli turmush o'rtog'ini kechiradi va farzandlari uchun hammasiga ko'z yumadi. Dolli har doim bolalarining baxtli yashashi uchun harakat qilar va ularning tarbiyasi uchun alohida e'tibor berar edi. Farzandlari bilan yozda qishloqdagi uyiga dam olish uchun ketadi va o'sha yerda uzoq vaqt turmush o'rtig'isiz yashaydi. Kitobxon Dollining farzandlarini baxtli oilada yashagan deb taxmina qiladi, chunki har qanday bayram bo'ladimi yoki cherkovga borishmi, Dolli farzandlari uchun alohida oldindan tayyorgarlik ko'rar edi. Ular uchun alohida kiyimlar tiktirar edi. Dolli bolalariga o'zlarini cherkovda qanday tutishini qat'iy o'rgatardi. Ko'chada farzandlari bilan yurganida, u turmush o'rtog'ining xiyonitidan aziyat ko'rsada, o'zini baxtli ayolday mag'rur tutardi, chunki bolalari uning hayotini mazmuni edi. Ayniqsa ular bilan birga suzish havzasiga suzishga borardi va bolalarining xursandligidan rohatlanardi. Hayot tashvishlari, ayniqsa ayol uchun og'ir yuk sanalmish xiyonatga farzandlari uchun ko'z yumgan ayol tarbiyalagan bolalar jamiyat va oila uchun foydali shaxs bo'lib yetishadi. Garchi romannavis Dollining farzandlarini shaxsiyatini va psixologiyasini asarda ochiq ifodalamagan bo'lsada, kitobxon osonlik bilan yosh bolalarning xarakterini kashf qila oladi.

ADABIYOTLAR RO'YXATI 1. Angela N.Blount (2018). Book Review:Anna Karenina by Leo Tolstoy

2. Lev Tolstoy Tanlangan asarlar.To'rtchu jild.Ann Karenina.G'afur G'ulom nomidagi adabiyot va san'at nashriyoti. 1980.

3. Petrov Ivan (2021). Parenthood and Social Critique in Anna Karenina. 4.

***PECULIARITIES OF THE CONCEPT OF HOMELAND IN ENGLISH
AND UZBEK PROVERBS***

Fayziyeva Adiba Xusnutdinovna Senior teacher,

Tashkent State University of Oriental Studies

Annotation: This article analyzes proverbs in English and Uzbek from a linguocultural perspective and examines their status as phraseological units in paremiology. The study compares proverbs from the oral traditions of two cultures – Western and Eastern. Additionally, the concepts of “concept” and “notion” are defined based on scholars’

perspectives, and their differences are identified. English and Uzbek proverbs are analyzed as phraseological units from a linguocultural point of view.

Keywords: homeland, cultural context, notion, linguocultural studies, proverb, folklore.

Annotatsiya: Ushbu maqola ingliz va o‘zbek maqollarini lingvomadaniy nuqtai nazardan tahlil qiladi va ularning paremiologiyadagi frazeologik birlik sifatidagi maqomini o‘rganadi. Tadqiqot G‘arbiy va Sharqiy madaniyatlarga xos og‘zaki an‘analardan kelib chiqqan maqollarni taqqoslaydi. Shuningdek, “konsept” va “tushuncha” atamalariga olimlar nuqtai nazaridan ta’rif berilgan va ularning farqlari aniqlangan. Ingliz va o‘zbek maqollari lingvomadaniy nuqtai nazardan frazeologik birlik sifatida tahlil qilingan.

Kalit so‘zlar: vatan, madaniy lingvomadaniyatshunoslik, maqol, xalq og‘izaki ijodi mazmun, tushunch.

Аннотация: Данная статья анализирует пословицы английского и узбекского языков с лингвокультурной точки зрения и рассматривает их статус как фразеологических единиц в паремиологии. В исследовании сравниваются пословицы из устных традиций двух культур — западной и восточной. Кроме того, даются определения понятий «концепт» и «понятие» с точки зрения различных учёных, а также выявляются их различия. Английские и узбекские пословицы рассматриваются как фразеологические единицы с лингвокультурной позиции.

Ключевые слова: родина, культурный контекст, понятие, лингвокультурология, пословица, фольклор

Introduction. The concept of the homeland is a universal idea that resonates deeply across cultures, symbolizing the land of one's birth, cultural roots, and emotional belonging. While the term itself may vary across languages, its essence remains consistent: The Homeland is a source of identity, pride, and love. This article explores the concept of the Homeland as reflected in English and Uzbek proverbs, highlighting both the shared values and unique cultural nuances that define these two rich traditions.

Theoretical Framework. In both English and Uzbek proverbs, the Motherland is portrayed as an integral part of an individual's identity. English proverbs like “Home is where the heart is” and “East or West, home is best” emphasize the emotional and spiritual connection to one's homeland. Similarly, Uzbek proverbs such as “Vatan – ona, uydan uyi yo‘q” (The Motherland is a mother; there is no home like it) and “Yurtning suvi mushtdek, tuprog‘i tuzdek” (The water of the homeland is like a fistful of gold, its soil like salt) reflect the deep reverence Uzbeks hold for their land. These proverbs illustrate that the Motherland is not just a physical place but a cornerstone of personal and collective identity.

Method: Loyalty to the Homeland is a recurring theme in both English and Uzbek proverbs. English sayings like “For king and country” and “There's no place like home” underscore the importance of serving and protecting one's homeland. In Uzbek culture, this

sentiment is equally strong, as seen in proverbs such as "Vatan uchun jon fido" (To give one's life for the Motherland) and "Vatansiz inson - qanotsiz qush" (A person without a Motherland

is like a bird without wings). These proverbs highlight the idea that the Motherland is worth sacrificing for, as it represents the collective heritage and future of its people.

The Homeland as a Nurturing Force. The nurturing aspect of the Motherland is a common thread in both traditions. English proverbs like "The land is our mother; she provides for us" draw a parallel between the land and a maternal figure who sustains her children. Similarly, Uzbek proverbs such as "O'zingni ona vataningga hizmat qilguncha, hech kimga xizmat qilma" (Serve your Motherland before serving anyone else) and "Vatan - onang, uni sev" (The Motherland is your mother; love her) emphasize the idea that the Motherland is a source of life, care, and sustenance. These proverbs remind us to honor and protect the land that nurtures us.

Subheading of Findings. Sacrifice and Resilience for the Homeland. Sacrifice and resilience are central to the concept of the Motherland in both English and Uzbek proverbs. The English proverb "Dulce et decorum est pro patria mori" (It is sweet and honorable to die for one's country) reflects the ultimate sacrifice one can make for their homeland. In Uzbek culture, this idea is echoed in proverbs like "Vatan uchun o'lganlar - abadiy yashaydi" (Those who die for the Motherland live forever) and "Vatan yo'lida qurbon bo'l - yodgor bo'l" (Sacrifice yourself for the Motherland and be remembered). These proverbs highlight the courage and selflessness required to defend the Motherland, portraying it as a noble and sacred duty.

Results: Cultural Nuances: Unique Perspectives on the Motherland. While English and Uzbek proverbs share many similarities, they also reflect unique cultural perspectives. English proverbs often emphasize individualism and personal connection to the land, as seen in "A man's home is his castle." In contrast, Uzbek proverbs frequently highlight collective responsibility and communal ties, as in "Vatan - hammamizning onamiz" (The Homeland is the mother of us all). This reflects the strong communal values and interconnectedness inherent in Uzbek culture. Additionally, Uzbek proverbs often draw on the natural beauty and agricultural significance of the land, reflecting Uzbekistan's rich history as an agrarian society. Proverbs like "Yurtning suvi mushtdek, tuprog'i tuzdek" (The water of the homeland is like a fistful of gold, its soil like salt) illustrate the deep connection between the people and the fertile land they cultivate.

The concept of the Homeland in English and Uzbek proverbs reveals both universal truths and cultural distinctions. Both traditions celebrate the Motherland as a source of identity, loyalty, nurturing, and resilience, while also reflecting unique cultural values and historical contexts. Through these proverbs, we gain a deeper understanding of how the Motherland shapes human experience, inspiring love, sacrifice, and a sense of belonging. Whether in the rolling hills of England or the fertile valleys of Uzbekistan, the Motherland remains a timeless and unifying force, binding people to their roots and to one another.

Discussion: The pain of separation from the Homeland is a poignant theme in both English and Uzbek proverbs. English sayings like "Absence makes the heart grow fonder" and "The wanderer longs for home" capture the deep yearning for one's homeland. Uzbek proverbs such as "Vatandan ajralgan kuyikar" (Those separated from the Motherland burn with longing) and "Vatansiz hayot — guldan ajralgan barg" (Life without a Motherland is like a leaf separated from a flower) express a similar sentiment. These proverbs remind us that the bond between individuals and their homeland is unbreakable, even in times of physical separation.

Reference

1. Телия В.Н. Русская фразеология. Семантические, прагматические и лингвокультурные аспекты. --М.: Языки русской культуры, 1996. - 284 с.
2. Демьянков В.З. Термин «концепт» как элемент терминологической культуры. –М.: Наука,1975.
3. Аскольдов С.А. Концепт и слово // Русская словесность. От теории словесности к структуре текста. Антология. – М.: Асадемия, 1997. – 325 с.
4. Дзюба Е.В. Концепт УМ в русской лингвокультуре / Е. В. Дзюба; Уральский государственный педагогический университет. – государственный педагогический университет, 2011. – 224 с. Екатеринбург:
5. Boboyorov O', Xolsaidov F. Adabiyot. – Toshkent: Ilm ziyo, 2006. – B. 7.