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A COMPARATIVE ANALYSIS OF PROVERBS RELATED TO HOMELAND IN ENGLISH AND UZBEK LANGUAGES

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Abstract. This scientific article talks about the specific features of somatic proverbs in Uzbek and English languages. The linguacultural aspect of linguistics is taken into account when conducting research on the comparison of proverbs of languages. Paroemia was highlighted as an important component of the analysis.

Proverbs are a reflection of a culture's values, beliefs, and traditions. They often provide insight into the way people perceive and relate to their homeland. In this article, we will explore and compare proverbs related to homeland in English and Uzbek languages, shedding light on the similarities and differences between these two rich linguistic traditions. The concept of homeland holds a special place in the hearts of people across the world, and this is evident in the proverbs that have emerged within different cultures. By examining these proverbs, we can gain a deeper understanding of the significance of homeland and the cultural nuances associated with it.

Key words: English language, ethnolinguistics, linguacultural, metaphor, paremia, proverbs, comparative studies, paremiological units, homeland.

Introduction. In English, proverbs such as "There's no place like home" and "Home is where the heart is" emphasize the emotional attachment and sense of belonging that individual associate with their homeland. These proverbs convey the idea that one's true home is not just a physical location, but also a place of emotional comfort and connection. While both English and Uzbek proverbs underscore the emotional significance of homeland, they do so through different cultural and linguistic lenses. The English proverbs tend to focus on the emotional connection to home, while Uzbek proverbs emphasize the sacrificial love and deep-rooted attachment to the homeland.

A proverb is a type of speech that contains advice or simply conveys a truth or other universal value. In any life event or written speech, people use proverbs to express their feelings. A proverb can mean more than a thousand meanings. Ethics, truth, wisdom, friendship, loyalty, etc. Values are glorified when using proverbs on this topic. A proverb can be used literally or figuratively in spoken and written speech. Some proverbs are used only in a figurative sense, (“A crow does not peck out a crow’s eye”, “A dry spoon tears the mouth” (Mahmud Al-Koshgari’s “Devan-u lugatit Turk” from the work “A dry spoon does not fit in the mouth” (“A fearful hand is attractive to a hawk”)) or literally (“As long as your motherland is safe, your color will not turn yellow” ("If your country prospers, you prosper")). Proverbs are rich and varied in terms of the topics used. There are proverbs dedicated to such topics as homeland, work, knowledge, skills, friendship, unity, wisdom, vigilance, language and speech culture, love, bad qualities. The dominant anthropological paradigma in modern linguistics focuses researchers’ attention on the human being, specifically the phenomenon of human corporeality, which is clearly reflected in the language's paremiological foundation. Purpose of the article: to analyze the peculiarities of the use of the somatic cultural code in he paremies of the English language. It is necessary to solve the following tasks according to the intended purpose:

1. Determine the boundaries of the paremiological foundation of the English language;

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2. “Considering the concept of” cultural codes;

3. Determination of the features of the manifestation of the somatic cultural code in paremia of the English language;

Thus, paremia is the general name of a group of stable phraseological units of a folkloric nature didactic property of a closed or open structure certain communicative goals and a sign of life the relationship between situations and people. The boundaries of the paremiological foundation are very ambiguous. To date, this is a collection of various folk proverbs, for which phraseological units, winged words, proverbs, can include quasi-verbal combinations, words, stable speech formulas, phrases, aphorisms, parables, sentences, words, jokes, anecdotes, beliefs, etc. a number of common features, such as image and precedence, i.e. being known to a wide range of people and repeatedly referring to information are also applied to units in national discourse.

Language does not exist outside of culture as a “socially inherited set of practical skills and ideas that characterize our way of life”. 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 memorizable form and which is handed down from generation to generation. 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 linguacultural approach. The paremiological foundation of language is an important source of interpretation.

“To define the concept of cultural code”, it is necessary to study the history of the origin and use of a more general phenomenon — “code”. The following acknowledge that the concept was originally the subject of the study of natural science disciplines, such as Informatics and later cybernetics, in order to map multiple alphabetic systems. He then moved on to genetics, where the code became the keeper of genetic information; more recently, the concept has become widely used in the humanities and especially in semiotics. U. Eco proposes to accept code as a system:

1) a repertoire of contrasting characters;

2) rules for combining them;

3) occasional correspondence-there are many definitions of cultural code;

From the point of view of cultural studies, the cultural code “these signs (signs), are a set of meanings (and their combinations) of human activities included in any material and material” by definition in literary criticism R. Bart “code is the perspective of a quote, a sarob woven from structures... all these are fragments of something already read, seen, perfect, experienced: the code and a trace of it already exist”. While somatic proverbs and proverbs have been much studied by scholars, they have dealt with old and traditional materials. Little is known about what role different body parts play in Proverbs created in the last century. “A dictionary of modern Proverbs”, New American Proverbs show many references to somatic words such as eye, foot,

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hand, head, mouth, nose, etc. Several are direct indicative sentences, but there are also many metaphorical proverbs that explain modern life and its multifaceted problems, including attention to body, beauty, health and sexuality. These contemporary proverbs to some extent reflect the ethics and worldview of American society. Modern Anglo-American Proverbs – "Think outside the box: origin, nature, and the meaning of modern Anglo-American Proverbs".

A proverb is a short saying that conveys a truth or useful wisdom. It is usually based on common sense or practical experience. The effect of a proverb is to make the wisdom it conveys self-evident. The same proverb is often found in different nations. True proverbs are proverbs that have been passed down from generation to generation, first of all, as words of wisdom and admonition. They may also be included in written form. A proverb consists of a short sentence containing general wisdom. There is wisdom in the proverb that is passed down from generation to generation. It describes situations that have happened before and will be repeated again and again. There are different types of proverbs according to their location: Universal proverbs - to compare proverbs from culturally unrelated parts of the world, several words are found that have not only the same main idea, but also the form of expression, or proverbs are also the same or very similar. These are mostly simple expressions of simple observations or simple moral concepts, but not all expressions of simple observations have become proverbs in every language. Regional proverbs appear next to local proverbs in culturally related regions. Most of them are the classical literature of the region's past, Greco-Roman classics in Europe, and Sanskrit and Korean classics in the Far East. Local proverbs often show internal differences within a cultural region, and the classics (such as the Bible or the Analects of Confucius) are not equally regarded as the source of proverbs in each language. Geographical proximity gives rise to another common local proverb. These reflections are described in several European and Far Eastern languages, English and Korean. Proverbs have always been the most lively and, at the same time, the most stable part of national languages, competing with the words and aphorisms of famous thinkers. The national characteristics of national thinking are more vividly expressed in proverbs and proverbs. Proverbs and wise sayings are folklore paper with short but deep meaning. They represent the worldview of the social and ideal functions of the society.

Conclusion. The comparative analysis of proverbs related to homeland in English and Uzbek languages reveals the universal importance of homeland in human culture, while also highlighting the unique cultural perspectives and values associated with it. These proverbs serve as windows into the collective consciousness of a society, offering valuable insights into the complex relationship between individuals and their homeland in different cultural contexts. Somatic proverbs are one of the topics of paremias, and we can talk a lot about it. It turned out that somatic proverbs in English and Uzbek cultures are mainly used to explain human feelings and aspects related to health and illness. Again, the analogies related to body parts in these proverbs are mainly expressed through similes. We found out that the appearance of the words in the proverb is never the first place, it refers to another meaning through simile. These are similar aspects of people's culture. The difference is that English people openly express their feelings and experiences in their articles, but in Uzbek cultures, on the contrary, their mentality is expressed in somatic proverbs without revealing feelings, that is, without hurting someone's heart.

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