INTERNATIONAL JOURNAL OF SCIENTIFIC RESEARCHERS
ISSN: 3030-332X Impact factor: 9,493 Volume 17, issue 1, Aprel 2026
https://wordlyknowledge.uz/index.php/IJSR worldly knowledge
Index: google scholar, research gate, research bib, zenodo, open aire.
https://scholar.google.com/scholar?hl=ru&as_sdt=0%2C5&q=wosjournals.com&btnG
https://www.researchgate.net/profile/Worldly-Knowledge
https://journalseeker.researchbib.com/view/issn/3030-332X

PROVERBS EXPRESSING THE CONCEPTS OF MOTHERLAND ENGLISH AND UZBEK LANGUAGES

Po'latova Barnoxon Ergashboy qizi

Student at the Uzbekistan State World Languages University

barnopulatova145@gmail.com +998887252006

Supervisor: **Xolmatova Maxbubaxon Axmadjon qizi**

Teacher of UZSWLU English philology

environmental.roughton@gmail.com

Abstract. This article analyzes the interrelated aspects of interpreting the concept of the motherland in English and Uzbek folk proverbs in both Uzbek and English. Each nation has its own customs, traditions, and values, which are refined over time and transmitted to future generations across centuries. The study explores the semantic and cultural dimensions of proverbs and their role in expressing collective identity, moral values, and social norms. It examines both equivalent and non-equivalent proverbs to highlight linguistic, cultural, and contextual differences between the two languages. The article also discusses the challenges of translating proverbs, emphasizing that literal translation often fails to convey the deeper meaning or cultural nuance. Special attention is given to strategies for finding appropriate equivalents that preserve both meaning and emotional resonance. The research demonstrates that proverbs are not merely linguistic expressions, but repositories of historical experience, ethical guidance, and national worldview. Furthermore, the study illustrates how proverbs educate, instill values, and reinforce the connection between individuals and their homeland. By comparing Uzbek and English proverbs, the article reveals differences in the conceptualization of homeland, patriotism, and personal versus collective responsibilities. Finally, the research emphasizes the enduring significance of proverbs as a cultural bridge across generations, maintaining continuity of traditions, wisdom, and national identity.

Keywords: Motherland, proverb, saying, and related expressions, differences, cultural expression and similarities.

INTRODUCTION

Language is the mirror of a nation. A people who preserve and develop their native language understand their identity. And a nation that understands its identity will never disappear, as Karimov stated in his work. One of the unique genres of folk oral creativity is, of course, proverbs. The word "maqol" in Uzbek is derived from the Arabic word "qavvola", meaning "to say" or "to speak." In proverbs, the idea is expressed clearly, the conclusion is complete. According to many sources, more than twenty different terms are used to express the concept of a proverb. Language not only reflects the cultural and historical experience of a nation but also serves as a repository of collective wisdom and ethical values. Proverbs, as a distinct form of folk oral literature, play a significant role in this process by transmitting moral principles, social norms, and practical life lessons from one generation to another. They are concise, memorable, and often metaphorical, enabling complex ideas to be communicated in a clear and accessible manner.

Moreover, proverbs function as a bridge between past and present, ensuring the continuity of cultural thought, traditions, and national identity. Each proverb embodies a unique cultural perspective, reflecting the worldview, values, and historical experiences of the community that produced it. While some proverbs convey universal truths, others are deeply rooted in the specific historical, social, and geographical context of a particular nation.

Translating proverbs between languages presents particular challenges, as literal translations often fail to capture the full semantic, stylistic, or cultural nuances. Effective translation requires not only linguistic competence but also a thorough understanding of the cultural context, symbolism, and intended moral or philosophical message. By examining Uzbek and English proverbs, this study aims to highlight the ways in which different cultures conceptualize life, social relations, and the notion of homeland.

This research focuses on the semantic, cultural, and educational dimensions of proverbs, with particular attention to the concept of the motherland, which occupies a central place in national consciousness and identity. Through comparative analysis, the study seeks to identify both similarities and differences in how Uzbek and English proverbs convey universal human values, ethical guidance, and patriotic sentiment.

Proverbs, as concise and vivid expressions of collective wisdom, hold a significant place in every culture. They encapsulate values, beliefs, and worldviews that shape the identity of a society. The theme of the "Motherland" is one of the most powerful and emotionally charged topics in the proverbs of various cultures. This theme often reflects a deep connection between the individual and the homeland, symbolizing a source of identity, pride, protection, and belonging. In both Uzbek and English cultures, proverbs related to the "Motherland" serve as a mirror to societal values and emotional attachments to the land of origin. By comparing the proverbs of these two languages, we can uncover both commonalities and differences in how the concept of"Motherland" is understood and expressed.

Equivalents of proverbs

While analyzing Uzbek and English folk proverbs, it is encountered many examples covering a wide range of themes. It is reliezed that proverbs praising the homeland hold a special place among them. It is clear to all of us that translating proverbs requires great skill and competence from the translator, because some proverbs cannot be translated word for word.

For example, this proverb is considered equivalent in meaning to the English proverb “Charity begins at home.” This expression is also ancient and can be traced back to the Bible, where it originally meant that a person should begin doing good with their close ones. Over time, in different cultures, this idea expanded and became associated with the concept of the homeland. Its literal translation is “xayriya uydan boshlanadi,” while its Uzbek equivalent is “yaxshilik avvalo vatandan boshlanadi.”

Another example is “Every bird loves its own nest.” This proverb dates back to ancient folk wisdom. Through the image of birds, it expresses a natural human feeling — a sense of attachment to one’s own place. Such figurative expressions are found in many cultures, as the connection between nature and human life has always played an important role in folk thinking.

This proverb reflects a universal idea, expressing a person's natural love for their roots, home, and homeland. It means that every individual loves their place of birth, their home, and their country. No matter the circumstances, one's own place is always the dearest and closest.

In other words:

-everyone prefers their own home to others;

-for a person, their homeland is the most valuable place;

-no matter how good a foreign place may be, it can never be like one's own homeland. Its Uzbek translation is "Har bir qush o'z uyasini sevadi," and its equivalent is "Bulbul chamanni sevar, odam vatanni."From the above examples, we can see that in English proverbs, the concept of homeland is expressed through different semantic units compared to the Uzbek language.

Now, Uzbek proverbs are explained. For instance, "O'zga yurtda shoh bo'lguncha, o'z yurtingda gado bo'l." This proverb carries a deep meaning, reflecting ideas such as freedom, dignity, the feeling of alienation, and longing for one's homeland. As an additional note, the hardships experienced by Z. M. Bobur when he left his homeland for India can serve as proof of this idea. The English equivalent of this proverb is: "A crown in exile is worth less than a cottage at home."

Another example is "Dindan chiqsang ham eldan chiqma." This proverb embodies profound meaning. We know that a person cannot exist without belief. However, even if one loses faith, they should maintain their connection and unity with society. Losing religion is a personal matter, but losing one's people means social separation, loneliness, and alienation. Its English equivalent is: "Even if you lose faith, don't lose your people." A proverb is a wise expression that reflects moral values, ethical norms, and meaningful reflect.

"Mother earth is dearer than mother's milk." From the content of the above proverb, we can understand that a handful of the soil of the motherland is as dear and sacred as mother's milk. Just as mother's milk is necessary for a person to grow and develop after birth, so for a person to live, develop and mature, the Motherland, the mother soil is as necessary as water and air. In this article, too, the word "mother earth" is used in reference to the motherland. Uzbek folk proverbs also show that peace in the homeland is above all, that a person's peaceful and serene life is directly related to peace and tranquility in the time in which he lives: The concept of "Mother Earth" is also found in ancient mythology and belief systems. In many cultures, the earth is perceived as a mother figure, regarded as a life-giving and nurturing force. "Mother's milk," on the other hand, symbolizes the beginning of life and maternal care. In this proverb, these two concepts are compared to emphasize how sacred and invaluable the homeland (earth) is. Its Uzbek equivalent is "Ona yurting- oltin beshiging". And again another proverb is that "If your motherland survives, Your color will not be straw." "Peace and tranquility of the homeland." From the proverb "Peace and tranquility of the homeland," it can be understood that above all, the peace of the homeland is paramount. For a person to live in safety and serenity at all times, they must be ready to defend their motherland and strive for its peace. In different nations, the homeland is compared to various symbols. "Ona yurting omon bo'lsa, ranggi ro'ying somon bo'lmas" is equivalent of this proverb in Uzbek. For example, in Uzbek folk proverbs, the greatest person is often compared to a mother. As seen in the examples

discussed above, such analogies are common. At this point, the question arises: “How is the theme of the homeland expressed in the proverbs and sayings of other nations?” To answer this question, we will conduct a comparative typological study of the theme of the homeland in Uzbek and English proverbs and their respective analogies.

The fact that a person appreciates his homeland, realizes its importance and support, is evidence of love for his land. This is the best place in the world. It is perceived as a house in which one can find both shelter from adverse natural phenomena, and salvation from emotional experiences. Among all the signs testifying to the love of the homeland, this sign is represented by the largest number of proverbs in both languages. It would may proved these words with the help of the following proverbs in Uzbek: Bulbul chamanni sevar, Odam — Vatanni; Vatani borning baxti bor, mehnati borning – taxti; Vatansiz inson – kuysiz bulbul; Oz uyim – olan toshagim; Qush ham ketsa keladi, oz uyini sevadi It should be noted that in English paremology it is possible to find their equivalents: A cock is valiant on his own dunghill; East or West, home is best; There is no place like home; Every bird likes its own nest; Every dog is a lion at home. It can be seen from the above examples that for every nation, the Motherland is holy and perfect. Despite the fact that the value of the Motherland is universal in character, nevertheless proverbs reflect the national specifics of the worldview of each people. The national character in the proverbs is manifested in the selection of different images and means for expressing the same concept. While in Uzbek paremias, the motherland is an extensive image, which includes both the house and the country, in English culture the motherland narrows to the walls of the house, a fenced area. From the proverbs it seems that the Englishman lives primarily for himself and his family, values his comfort and peace.

Moreover, the love of the homeland is evidenced by the fact that a person strives for his homeland all his life. This sign was reflected in the Uzbek proverb: Tuqqan elga jon tortmasa ham, qon tortadi; ‘’Tug'ilgan yerdan ko'ngil uzilmas, Yurt qo'riganning yurti buzilmas’’. In English paremiology, the attraction to one's homeland is expressed by the proverb: ‘The wider we roam, the welcomer home.’ The partial equivalence of English proverbs, where the attraction to the homeland occurs unconsciously, can be explained by the uneven development of the linguistic traditions of the peoples and a different view of the situation. It is important to notice that the concept “Motherland” holds a specific place in the worldview of English and Uzbek peoples. Affection and love for the parental home to family and friends, to the inner circle is always essentially witness in both nations every field especially in their life style, art, literature. Any man that is acquainted with English and Uzbek cultures knows that concept "Motherland" in Uzbek lingua-culture much more considerable, than in English: there are words of motherland and fatherland in English, but they practically are never used by Englishmen in relation to the own motherland. Among Uzbek and English people the image of Motherland is represented with deep love, devotion and respect.

Languages has been defined in general terms. They are: "the place of birth, the country, the country of birth," "the territory of a certain people and its nature, its population, its unique culture, language, culture, life and traditions", “a place of something, such as the location of the plant”.

In this source, where English and Uzbek proverbs are given, the linguistic and cultural features of the proverbs on the topic of patriotism are colorful and diverse, and in the process of studying them, we divided them into the following semantic units: house, animals, objects,

people and abstraction. The first semantic group consists of proverbs related to the word house. It is paid attention the analysis of some of them. ‘’A crown in exile is worth less than a cottage at home”. This proverb corresponds to the following proverb in Uzbek language: "The happiness of my home, my feet are the emptiness of my hands." Or, it is used in the sense of Uzbek proverbs such as " Ozga yurtda show bo’lguncha o’z yurdingda gado bo’l". According to the mentality of the English people, although their house is not luxurious, it feels like a palace to a person, that is, they feel free. He does what he wants. In the Uzbek people, home is the superiority of one's home over other places, and the fact that a person can relax there whenever he wants, these two peoples' characteristics are of special importance.

Our second semantic group is related to the names of animals and birds, in English proverbs mostly birds are given, and we see that they are reflected in the Uzbek language with the names of various animals. We will analyze the following proverb: "Every bird likes its own nest". The literal translation of this proverb is as follows: Every bird calls its own nest. The Uzbek equivalent is as follows: "The spider also calls my house."

Proverbs are distinguished from other genres of folklore. For example, epics, fairy tales, legends and narratives, anecdotes reflect reality in the form of stories, while proverbs express people's conclusions and judgments about this reality. The value of words is clearly expressed in proverbs. Because it is impossible to replace the words in proverbs with another, to add any words. They appear in the form of the national language. This genre exists in the oral works of all peoples of the world, and it is considered common according to the size, shape, and purpose of its creation. The results of the article analysis led to the following conclusions:

- In folk proverbs, no matter what topic, what area of life is discussed, the chosen problem is comprehensively covered. All this can be a proof of how wise and intelligent creative children the nation has had over the centuries. The proverbs reflect the philosophical observation of the people, their views on the universe, life and society, and their attitude towards them.

- The power of a proverb - it educates a person, teaches a lesson about life's ups and downs, black and white.

Common Themes Across Cultures

Despite these linguistic and cultural differences, several key themes emerge in both Uzbek and English proverbs related to the Motherland:

1. Loyalty and Patriotism: Both cultures emphasize loyalty to one’s

homeland, even in the face of hardship or adversity. This is seen in the Uzbek

proverb "Vatan uchun kurashgan odamning yelkasida g’urur bor" and the English proverb "My country, right or wrong."

2. Emotional Attachment: Both Uzbek and English proverbs stress the deep

emotional connection individuals feel toward their homeland. This connection is viewed as central to personal identity, whether through the metaphor of the homeland as "life" in Uzbek proverbs or the sentiment that "home is where the heart is" in English expressions.

3. Irreplaceability of the Homeland: Both cultures express the idea that no

matter where one goes, the homeland holds a unique, irreplaceable place in the heart. The Uzbek notion of the homeland being "sacred" and the English proverb "The grass is always greener" both point to a recognition that one's homeland, despite its flaws, is ultimately irreplaceable.

CONCLUSION

In both Uzbek and English folk proverbs, the concept of the motherland occupies a central position, and in both cultures, the homeland is depicted as the source of life, peace, and development. Through proverbs, nations convey their values, moral norms, and patriotic spirit from generation to generation.

1.	Charity begins at home	Yaxshilik avvalo vatandan boshlanadi
2.	Every bird loves its own nest	Bulbul chamanni sevar odam vatanni
3.	A crown in exile is worth less than a cottage at home	O'zga yurtda shoh bo'lguncha, o'z yurtingda gado bo'l
4.	Even if you lose faith, don't lose your people	Diningdan chiqsang ham elingdan chiqma
5.	Mother earth is dearer than mother's milk	Ona yurting-oltin beshiging
6.	If your motherland survives, your color will not be straw	Ona yurting omon bo'lsa rangi ro'ying somon bo'mas
7.	Every dog is lion at home	Har kim o'z uyida podsho

Analysis shows that the theme of the homeland is expressed through various metaphors and images in both languages. For example, in English, proverbs such as "Mother Earth is dearer than mother's milk" or "Charity begins at home" emphasize the homeland as a vital and cherished source of life. In Uzbek proverbs, the homeland is often compared to a mother or home ("Bulbul chamanni sevar, odam vatanni"; "Yaxshilik avvalo vatandan boshlanadi"), highlighting national identity and social connectedness.

Moreover, the peace and security of the homeland are closely linked to individual well-being. Proverbs such as "Peace and tranquility of the homeland" or "If your motherland survives, your color will not be straw" illustrate that a person's honor, safety, and development depend on the stability and protection of their homeland. A linguacultural study of proverbs related to the theme of "Motherland" in Uzbek and English languages reveals both universal themes and culturally specific expressions of attachment, loyalty, and national pride. In Uzbek culture, the homeland is often seen as a deeply personal, spiritual, and familial bond, while in English-speaking cultures, the connection to the Motherland tends to emphasize personal identity and broader concepts of belonging. Despite these differences, both cultures recognize the profound impact the homeland has on shaping individual identity and national

ISSN: 3030-332X Impact factor: 9,493 Volume 17, issue 1, Aprel 2026
https://wordlyknowledge.uz/index.php/IJSR worldly knowledge
Index: google scholar, research gate, research bib, zenodo, open aire.
https://scholar.google.com/scholar?hl=ru&as_sdt=0%2C5&q=wosjournals.com&btnG
https://www.researchgate.net/profile/Worldly-Knowledge
https://journalseeker.researchbib.com/view/issn/3030-332X

consciousness. Through proverbs, we gain a deeper understanding of how language shapes the ways in which we perceive and express our relationship with the Motherland, and how these perceptions are culturally and linguistically constructed.

The analysis of translations and equivalents demonstrates that proverbs embody not only linguistic but also cultural and semantic richness. Each proverb reflects a nation's historical experience, social values, and educational purpose, which is why literal translation is often insufficient; a contextual and culturally informed translation is essential. The concept of the motherland in Uzbek and English proverbs represents a universal human value, yet each culture interprets it through its own symbolic and cultural codes. Proverbs convey a person's attachment to their roots, homeland, and community, as well as their dedication to the peace and prosperity of their country. Therefore, proverbs serve not only as repositories of wisdom but also as tools for national identity and moral education.

REFERENCES

1. Shokhsanam M.B. Sientific Journal Impact Factor - 2023 - pp 155s
2. S. A. Yusupova, Sh.D.Xusainova "MODERN PHILOLOGICAL ISSUES: PROBLEMS AND SOLUTIONS", MAY 1, 2025. pp157s
3. Jalolova Feruza Normurodovna. Вестник науки и творчества. 60-62 pp
4. Tadjieva Mastura Fayzullaevna. European Journal of Research and Reflection in Eucational sciences. 2019/ No12. Pages: 815
5. Fayziyeva.A.K. International Journal of Academic Pedagogical Research (IJAPR) ISSN:2643-9123. 2023. Pages: 41-42.
6. Sayidaxon. A.U. American Journal of Educational and learning. 2026. V4. Pages:167.