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## EXPRESSION OF THE CONCEPT OF MOTHERLAND IN UZBEK LANGUAGE

**Abstract:** In the Uzbek language, the concept of motherland stands out by its national-cultural character, actively usage and being expressed through lexical, paremiological, syntactic units. The concept of motherland is the basis of all the religious, enlightening, spiritual, socio-political notions.

**Key words:** anthropocentric linguistics, cognitive linguistics, concept, association, lexical units.

**Language:** English

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### Introduction

Cognitive linguistics is the study of language as a cultural phenomenon, based on human knowledge and experience. Cognitive activities include the activities of receiving, presenting, and creating information, and these activities are related to linguistic reserve capabilities. In this sense, the ability of knowing is in harmony with a person's linguistic capableness. The object of cognitive analysis is the language system which is the source of acquisition and storage of knowledge, its application and transmission, and finally the means of its formation. Accordingly, while the nature and essence of cognition make up the basis of this science, the subject of study is the properties of language as a general mechanism for the formation, use, storage, transmission and processing of knowledge. The object of study of linguistic research in all directions is the language system, that is, linguistic activity and its products.

Seeing the world can also be considered as gaining knowledge about the universe. It is based on individuality and sociality in the process of learning. The language system meets the requirements of the learning process. Conceptual scenes of the world can be varied in different social and age groups. It is also possible for people to have similar concepts of

perceive the world, even though they speak different languages. On the other hand, people who speak the same language may have different levels of concepts. In short, the concept of seeing the world is reflected in the interdependence of universal, national and individual characteristics.

The conceptual problem is one of the central problems of the anthropocentric paradigm. The term concept began to appear in linguistic research in the first half of the twentieth century. This term was interpreted by Uzbek linguists N.Makhmudov, Sh.Safarov and A.E.Mamatov [1, 3-16].

The concept lives in the human mind and reflects not only the concepts within the range of probabilities, but also the historical, social, scientific experience of mankind. In defining concepts, key words from a particular culture are taken into account.

As you know, a concept is an abstract notion. It cannot be observed directly. This phenomenon, which is associated with human cognitive activity, can be identified by its linguistic correlations [2,70].

In linguistics, different types of concepts are given: universally meaningful concepts: sleep, eat, start, read and etc., while the second type of concepts has cultural and national value (bread, guest, parents, wedding, friend, motherland).

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The linguist D.Khudayberganova, recognizing the national-cultural nature of the concept, defines it as follows: 1. In cognitive linguistics: the unity of the information system that reflects the mental and spiritual capabilities of the human mind, its knowledge and experience. 2. In linguoculturology: a unit of community consciousness with a mentality and linguistic expression, characterized by ethno-cultural identity. 3. In psycholinguistics: a mobile perceptual-cognitive-affective structure that occurs in the cognitive and communicative activities of man and subject to the laws of his psyche [3,25].

Concept is the unity of thought and is based on the generalization of concepts, images and linguistic meanings. The formation of a concept begins with the birth of an individual image and ends with the emergence of a linguistic unit. [4,68]

The linguist D. Lutfullayeva emphasizes that lexical associations in the Uzbek language are formed in connection with the following linguistic factors and cites the followings [5, 85]:

1. Semantic interrelation of lexemes.
2. Lexical-grammatical relationship of lexemes.
3. Relation of lexemes according to their methodological features.
4. Generality of lexemes according to pragmatic sign.
5. Generality in the construction of lexemes.
6. Harmony in the pronunciation of lexemes.
7. Relation of lexemes according to their dialectal sign.
8. The commonality of the national-cultural sign of lexemes.
9. Proximity of lexemes according to social characteristics.
10. Relation of lexemes by gender.

The concept of homeland is also associatively embodied in the linguistic resources of language owners, expressing the above meanings.

The linguist Y.S.Stepanov considers the notions such as peace, motherland, trust, longing, love, home, time as constants of Russian culture [6].

Cultural constants are concepts that have existed since ancient times in connection with this nation, not only by thinkers and creators, but also respected by the people, glorified in terms of value, embedded in the standard of living. These concepts are units with national and cultural features that are also valuable for the Uzbek nation. One such concept in the Uzbek language is the concept of motherland.

The lexeme "Vatan" (motherland) is defined in the Explanatory Dictionary of Uzbek Language as follows [7,528]: Vatan [Arabic - place of birth, country] 1. A person's place of birth, city or the village; country, homeland; 2 The country in which a person is born and raised and considers himself its citizen; motherland; 3 Accommodation, shelter, dwelling, house; 4 means the original place of plants and etc.; to make a homeland.

The Uzbek language has lexical, paremiological, syntactic tools that refer to the concept of homeland, which are actively used in the Uzbek communication process. Feelings of motherland, patriotism, service to the motherland, protection of the motherland are immortal values for the Uzbek nation. The motherland is compared to the mother and it is always promoted that motherland is sole.

The lexical units that directly refer to the concept of homeland in the memory of language owners can be grouped as follows:

1) Synonyms: people, country, province, land, country, property.

2) Symbolic words: sunny, mother, eternal, free, prosperous, wide, bright, independent, immortal.

3) Homogeneous lexemes meaning place: house, threshold, family, neighborhood, city, dwelling, shelter, habitation.

4) Proper nouns meaning place: Uzbekistan, Tashkent, Khorezm, Xonka, Navruz makhalla.

5) Units of personal meaning: father, mother, brother, sister, sister, grandfather, grandmother, guardians of the homeland, defenders of the homeland.

6) Socially related words: citizen, population, people, president, border, border, territory, alienation, province, district.

7) Units of abstract meaning: loyalty, fidelity, duty, childhood, patriotism, patriotism, ancestral spirit, spiritual heritage, values, unity of nation, mentality.

8) lexemes of action and status: to adopt, to be born, to cherish, to glorify, to value, to love, to struggle, to be patriotic, to betray, to sell.

9) Units with metaphorical meaning: golden soil, golden cradle, mother's milk, motherland, white milk, a place where gold blooms in the soil, a place where umbilical cord blood is shed,

10) Words related to word formation: wanderer, becoming roamer, compatriot, to leave one's homeland, homeless, patriot, patriotism, betrayer, betrayal, make a homeland

11) Lexemes from the historical point of view: *badarga (exile)*, *vatangoh* (place of birth, place of residence), *vatansoz* (dwelling, house), *vatansoz qilmoq* (to build a house, to build a place, to make a place).

12) Negative words: traitor, espionage, treason, betrayal, cosmopolitan ([Greek cosmopolites - a citizen of the world] a person who has lost his sense of patriotism).

13) Units related to religious concepts: Muslim, faith, Islam, fard, prayer.

14) Notions related to the period: such as the Great Patriotic War, the period of independence, Defenders of the Motherland Day.

Lexical units such as nation, homeland, land, mother, a place where umbilical cord blood is shed, father, mother, brother, brother, sister, grandfather,

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grandmother, house, threshold, family, neighborhood, threshold, family are located at the core of the field of the concept of motherland, while the others are the members of the field that are located after the core.

Syntactic units referring to the concept of homeland: any lexical unit related to the theme of homeland as a place where umbilical cord blood is shed, golden soil, blue sky, great future, great past, hardworking people, people who love children very much can be associatively embodied the concept of homeland in the memory of language owners.

The lexeme of the homeland and the relationship between the constructed words formed by it also creates associative connections in human thinking [5,85]. For example, wanderer, becoming roamer, compatriot, to leave one's homeland, homeless, patriot, patriotism, betrayer, betrayal.

Thus, the above constructed words also refer directly to the concept of homeland, in which the cognitive knowledge on which the word is based is the basis. The relationship between a lexeme and its derivatives creates paradigmatic associations.

From a historical point of view, the words such as *badarga* (exile), *vatangoh* (place of birth, place of residence), *vatansoz* (dwelling, house), *vatansoz qilmoq* (to build a house, to build a place, to make a place) also refer the concept of homeland but since these units are now obsolete words, they cannot be considered active units in our linguistic reserve referring to the concept of homeland.

It is known that the concept of homeland as one of the main categories of reality in human thinking is one of the other mental essences, such as love, trust, happiness, dignity, conscience, destiny, freedom.

In proverbs, a person's attitude to the society in which he lives, lifestyle, mental state, positive or negative qualities of emotions, ethical-aesthetic and philosophical views are embodied in the laws of society and life's trials.

There are a lot of proverbs which refer to the concept of homeland in Uzbek, such as *To love the Motherland is faith, Your homeland is your golden cradle. If your motherland is alive, your color will not be straw. East or west home is best. The nightingale loves the grass and the man loves his motherland. Foreign soil - crazy soil.*

In the saying "Everyone's home is Egypt", in the written and oral literature of the East in the past, Egypt was imagined as a developed, prosperous, rich country that people dreamed of visiting.

In this proverb, too, the word Egypt is used in the same sense, and it means "every person's homeland is very valuable, beautiful and honorable for him, no matter where it is situated and what it looks like.

In the works of art, especially prose, there are many expressions of life, death, motherhood, homeland, love, goodness, justice, and woman, which are the basic concepts in linguoculturology. Since a work of art is a product of creative activity, the expression of a particular concept in such texts, of course, first of all shows the signs of individuality, figurativeness [2, 76]. There are many classic and modern poetic works in Uzbek literature that reflect and point to the concept of motherland. In the poems of such classic poets as Zakhiriddin Babur and Furkat, the reference to the concept of homeland prevailed.

Furkat describes his sufferings abroad and homesickness in the following verses: *One weeps in your grief from night till the morning, and in the morning he cries again till sunset.*

Or we can see that the concept of homeland is expressed in the following lines of Babur: *I was unlucky so my soul was tormented, What I did was all a mistake, I left my country and went to India, O Allah, what can I do, my face blushed with shame.*

In prose works, one can also find texts and parts of the text referring to the concept of motherland: *"Motherland. The city and country where a person was born and raised is called the homeland of that person. Everyone loves the place where they were born and raised. Even animals have the sense of patriotism. If an animal loses its homeland, it will not live as happily as in its own land, life will be bitter there, and the love for its homeland will always be in the corner of its heart.* (A.Avloniy). In this text, the words such as homeland, city of birth, city, country, feeling, emotion, land, pleasure, corner, love serve to more vividly express the meaning of the concept of motherland.

At the initial point of concept formation, an idea of reality emerges. The same concept becomes a linguistic symbol and forms the core of the meaning of this symbol. The mind distinguishes the features of reality that are important to it, and on the basis of them creates a model of the perceived phenomenon [5, 59].

### Conclusion.

This means that the concept of motherland is expressed in the Uzbek language using several levels of units. Lexical units differ from others in that they are different in subject matter. Proverbs referring to the concept of motherland are an integral part of the Uzbek people's communication process. The concept of motherland which has a national-cultural character is characterized by its active usage in the folklore, written literature and oral style of communication.

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