



Levels of the Concept of "Motherland" in the Examples of Spanish, Russian and Uzbek Languages

Tuychieva Makhchehra Jurabekovna¹

¹ Teacher of Samarkand State Institute of Foreign Languages

Abstract:

In this work we will consider the concept of "Motherland" as a linguocultural concept. It is one of the universal, universal, non-parametric concepts, along with the concepts of "faith", "justice", "freedom", etc., which help to form national cultural values.

Keywords: Motherland, language, linguoculturology, concept, national identity, verbalization options.

Introduction. Currently, in the era of globalization, it seems especially relevant to study not only the language, but also the culture of another people. The direction of linguoculturology is actively developing, within the framework of which a comprehensive study of language and mentality becomes possible, which represents a versatile approach to research. The linguocultural aspect allows us to consider language as the basis that forms the cultural consciousness of a nation, which correlates with the concept of the concept sphere [4]. The set of concepts of a nation, entering into systemic relationships with each other according to individual characteristics, form a system of concepts that are the mental basis of the people. Studies of national concepts make it possible to reconstruct the concept of the world." One of the main distinguishing features of a linguistic concept is its ethnocultural marking. It is ethnic specificity that is an important factor influencing the formation of national identity, which is a distinctive characteristic of a particular ethnic society. National identity creates a conceptual picture of the world and is reflected not only in language, but also in culture [5, p. 32].

Literary review and methodology. The concept of "homeland" is directly related to national identity. As part of the study of Spanish culture, it seems important to analyze this concept, since it

is key to understanding the Spanish national character and is on a par with such concepts as “gente”, “pueblo”, “patria”, “nación”, “nacionalidad”, “tierra” and “país” [6, p. 60–70]. First, it is necessary to turn to the ways of lexical expression of the concept “homeland” in Spanish. The lexeme “homeland” can be translated into Spanish in several ways, the most equivalent being the noun *patria*. 1. f. Tierra natal o adoptiva ordenada como nación, a la que se siente ligado el ser humano por vínculos jurídicos, históricos y afectivos. 2. f. Lugar, ciudad o país en que se ha nacido.

1. g. A native or acquired land, organized as a nation, to which a person feels attached due to legal, historical and personal ties.
2. Place, city or country of birth.

Let's get acquainted with the etymology of the word:

Patria (del latín) es lugar donde nacieron nuestros padres y lugar donde nacimos. *Patria* es en rigor un adjetivo, en la terminación femenina, que lleva subentendido el sustantivo *terra* [10; eleven]. – Homeland (lat.) – the place where our parents were born, and the place where we are born Homeland is a feminine adjective that goes with the implied noun land.

Also, the noun “homeland” has lexical equivalents in Spanish in the form of such variants as *país natal* – native country, *país del origen* – country of origin, *suelo natal* – native land, *cuna* – cradle and *terruño* – lump of earth, native land. As can be seen from the lexical point of view, the variants of rendering the seme “homeland” follow the same model of formation: the abstract noun “country” is used, followed by an attributive adjective that performs the function of definition and specifies the meaning of the noun. The lexical units *cuna* and *terruño* are used to denote the homeland in a figurative sense, since they have different lexical semantics.

The concept “homeland” has the following verbalization options in Spanish:

Patria (homeland) = *tierra* (land) = *suelo natal* (lugar, ciudad o país en que uno ha nacido) – “home territory (place, city or country of birth)” = *cuna* (patria o lugar del nacimiento de alguno) “cradle (homeland or place of birth).”

Nación (territorio de un país) – “nation (territory of a country)” = *país* (región, reino, provincia o territorio) – “country (region, kingdom, province or territory).”

Estado (en las repúblicas federativas, porción de territorio cuyos habitantes se rigen por leyes propias, aunque sometidos en ciertos asuntos a las decisiones del gobierno general) = *provincia* (una de las grandes divisiones de un territorio o estado, sujeta por lo común a una autoridad administrativa) - “state (in federal republics, part of a territory whose inhabitants are governed by their own laws, although in some matters they are subject to the central government) = province (one of the large sections of territory or state governed by administrative authority).”

Many of these terms are considered by M. M. Raevskaya. In particular, comparing the lexemes *país* and *territorio*, she notes that “país” is used in connection with residents and can imply an element of emotional perception, for example: “nuestro país”, “en mi país natal”, “los países anglosajones”. Unlike the term “tierra”, the term “país” does not have a specific semantic content, since it connects this territory and the people living there in a more global sense. When considering the relationship between the words *patria* and *tierra*, it is necessary to take into account the history of their use associated with the concepts of *patria* and *patria communis*, which were used in Latin. The word *tierra* was more common, as it was used as a term to describe feudal relations, implying a special territorial origin. But since the 15th century, the word *patria* begins to be actively used in the Spanish linguistic consciousness, denoting a broader territorial unit, and in the 18th century, this term is already used in a broad sense [5, p. 62].

Based on these definitions, we can conclude that each word has a special connotation of meaning. The conceptosphere “*Patria*” is represented in Spanish by various lexical units. Thus, *patria*

(homeland) is the native territory for a person. This noun has a wide scope of functioning, but it should be noted that it has a special politicized connotation, which was assigned to it after the times of Francoism. The unit país (country) is a neutral term that has the widest scope of functioning in the language and is used in various types of discourse, including everyday and political. The noun tierra (land) includes geographical connotations, so it is often used to designate a "small homeland", in Spain an autonomous region. It should be noted that this noun is most often used to denote a person's place of origin, and is preceded by the possessive adjective *mi tierra*. The units *pueblo* "people" and *nación* "nation" are largely politicized terms. The main area of operation of the *cuna* unit "cradle" is a poetic discourse, it is a more figurative word used as a metaphor. It is worth noting that in most cases, Spaniards call their country by the name *España*.

At the next stage, it is necessary to turn to the axiological component of the concept "homeland", which is formed on the basis of the functioning of the lexical units listed above in speech. To identify the axiological potential of the semantic field "homeland", we will consider proverbs, sayings and stable phrases with words included in it.

It should be noted that there are a small number of proverbs and sayings on the topic of the Motherland compared to other topics such as "food", "religion", "animals", etc.

Discussion and results. Existing proverbs and sayings can be divided into binary pairs: "homeland - foreign land" and "small homeland - big homeland". These oppositions are components of the semantic universal "friend or foe," which is an integral component of national identity. Conventionally, in proverbs the following groups can be distinguished according to the content plan:

1. About the place where a person was born, the so-called small homeland:

Cada uno, donde ha nacido; bien se está el pájaro en su nido. Esa es mi patria; donde todo me sobra y nada me falta.

En cada villa, su maravilla.

La tierra que el hombre sabe, esa es de su madre.

In the proverbs of this group, one can highlight the component of belonging to the territory and highlighting the sign of the homeland in it according to the principle of birth and residence there. Also, family may not necessarily be the place where a person was born, but any place where a person is comfortable, healthy or has the opportunity for material well-being:

Esa es tu tierra donde tienes salud y medras.

Esa es mi España y mi Francia: donde tengo mi ganancia. Donde bien me va, allí mi patria está.

Todo el mundo es patria.

Thus, a Spaniard can adapt to any place, and under comfortable conditions it will become his new homeland. This speaks to the manifestation of individualism and enterprise in the character of the Spaniards. We should recall the literary genre *picaresca española*, which to a certain extent is inherent in the Spanish mentality. This is the ability to take advantage of a situation, adapt to difficulties, have a flexible mind and a certain cunning.

The perception of the homeland in the first group is not associated with a clearly defined geographical location. The idea of the homeland is achieved due to its proximity to the inner world of the individual and is associated with factors of historical and cultural memory, as well as a personal feeling of comfort and security, which are integral characteristics of the native land. Thus, Spanish thinking is able to maintain a sense of homeland, based on the psychological perception of the native land.

2. About individual cities:

De Madrid al cielo.

En Toledo, no te cases, compañero.

En Toledo, se entra llorando y se sale llorando.

In this group, proverbs are based on the idealization of specific cities and derogatory attitudes towards other cities. The narrow geographical focus of this group indicates the important role of the “small homeland”, which is limited to the boundaries of one city. Based on the previous group, the feeling of homeland is superimposed on a specific city; two factors matter - psychological and geographical, or local. This fact indicates a localized vision of a “small homeland,” which is a process that is the opposite of the process of unification of people living within one country.

3. About individual regions:

Ebro traidor, naces en Castilla y riegas en Aragón. Al asturiano, vino puro y lanza en la mano.

Asturiano, loco, vano y mal cristiano.

Los catalanes, de las piedras hacen panes. En Castilla, el caballo lleva la silla.

The group similarly contains a “small homeland” component, since these proverbs refer to specific Spanish regions and cities that are idealized. It seems possible to understand the place of origin of a particular proverb, since one region is praised while the rest are criticized, which shows the regionality of the perception of the homeland in Spanish thinking. An interesting fact is that the Spaniards perceive themselves not as a single people, but as a collection of different peoples who live in a single, historically and culturally cohesive territory, while they do not lose their identity, continuing to remain independent. In other words, there is no complete ethnic and cultural integration and unification within the regions of Spain, which indicates the dominance of the regional perception of the homeland within the framework of Spanish culture.

4. About the country as a whole:

Voz del pueblo, voz del cielo. Año de siete, deja España y vete. En España, el que apaña, apaña.

El español da tiza después de piña.

Este mi pueblo de todo tien: regidores y hombres de bien. Lo que hay en España es de los españoles.

Tres españoles, cuatro opiniones.

These proverbs show love for the Motherland, one's country, and a sense of pride. The idea of the importance of the people dominates; the Spaniards see themselves as an integral part of the country in which they live. Patriotism is manifested in love for the Motherland and a sense of pride in it.

The paremic units we examined made it possible to recreate the main axiological components of the concept “homeland”. Proverbs, sayings and popular expressions represent the associative aspects of the verbalization of the concept “homeland”, on the basis of which a complex idea of the axiological content of the concept being studied is formed. In general, it should be noted that it is included in the binary pairs “homeland - foreign land” and “big homeland - small homeland”, which represent an integral component of the national worldview and self-awareness. Based on the examined proverbs and popular expressions, we can conclude that the Spaniards are characterized by patriotism, which manifests itself in love and respect for their homeland. The Spaniards praise their native land and are critical of territories that are not included in their concept of homeland. The pride of the Spanish character is often noted, and adherence to ideals and principles develops into the concept of honor, which plays an important role in Spanish society.

For Spanish thinking, regionality plays an important role, that is, the perception, first of all, of a small homeland within the framework of the whole country. The individualism of the Spanish

character is also noted, which lies in the fact that the Spaniards do not consider themselves a single people, but continue to coexist as representatives of different regions living on the territory of a single state. The peoples living in Spain see themselves as a unity of many, and not as a single whole; they retain an individualistic self-perception.

REFERENCES:

1. Vorkachev S. G. Linguistic and cultural concept: typology and area of existence. – Volgograd: VolGU, 2007. – 400 p.
2. Ignatova E. M. The concept of “Motherland” in ideological discourse: based on the material of German political propaganda of the 20–40s. XX century: abstract. dis. ...cand. Philol. Sci. – M., 2008. – 21 p.
3. Kubryakova E. S., Demyankov V. Z., Pankrats Yu. G., Luzina L. K. A brief dictionary of cognitive terms. – M.: Publishing house Mosk. University, 1996. – 248 p.
4. Likhachev D. S. Conceptosphere of the Russian language // News of the Russian Academy of Sciences. Ser. lit. and language – M., 1993. – T. 52. – No. 1. – P. 3–9.
5. Raevskaya M. M. On the issue of the formation of Spanish national identity // Current issues of modern Ibero-romanistics. – M.: TsOP FYAR MSU, 2004. – P. 32–35.
6. Raevskaya M. M. Los símbolos básicos de la identidad nacional en la lengua española // Current problems of modern Ibero-romanistics. – Vol. 5. – M.: Sputnik+, 2013. – P. 60–70.
7. Rusol A. A. “Motherland” and “foreign land” in Spanish and Russian proverbs and sayings // Current problems of modern Ibero-romanticism. – Vol. 5. – M.: Sputnik+, 2013. – P. 83–88. Issue 24 (710) / 2014
8. Solntsev V. M. Language as a systemic and structural formation. – 1977. – 294 p.
9. Stepanov Yu. S. Constants. Dictionary of Russian culture. – M.: School “Languages of Russian Culture”, 1997. – 824 p.
10. Diccionario de frases y dichos populares. – Madrid: Alderaban, 2004. – 491 p.
11. Diccionario etimológico español e hispánico. – Madrid: S.A.E.T.A., 1954. – 896 p.
12. Sadikova, B. M. (2021). ITALYAN PAREMIOLOGIYASIDA ANTONIMIK KORRELIYATSIYALI MAQOLLARNING SEMANTIK XUSUSIYATLARI. 23April, 2021, 9.
13. Sadikova, B. (2021). PAREMIOLOGIK BIRLIKLER TARKIBINING MILLIY-MADANIY SEMANTIK KOMPONENTLARI. Збірник наукових праць SCIENTIA.
14. Ulugova, S., Uktamova, M., & Abdullayeva, P. (2023). Metaphors Reflecting the Human Psychological State: on the Example of Ch. Bronte’s Novel “Jane Eyre”. *SPAST Abstracts*, 2(02).
15. Shokhrukhovna, U. S., & Akmal o’g’li, S. S. (2023). SIGNIFICANCE AND IMPORTANCE OF METAPHOR IN LINGUISTIC SCIENCE. *Ta’lim innovatsiyasi va integratsiyasi*, 10(3), 63–68.