

Etyomological and Semantic Features of the Concept of “Homeland” in Non-Kindred Languages

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Abstract. This article explores the historical, etymological, and semantic dimensions of the Homeland concept in both Uzbek and English languages by analyzing various explanatory sources. In particular, the term *Vatan* in Uzbek originates from Arabic and denotes "motherland" or "native land," while the English lexeme *homeland* is shown to have derived from ancient Greek and Germanic roots. Furthermore, like in many other languages, this lexeme is distinguished by a rich and diverse set of synonyms that deeply reflect the emotional connection to one's birthplace and homeland.

Key words: sacred, respect, love, culture, lifestyle and traditions, identity, unity, patriotism.

Introduction

It is well known that the homeland is the place where people are born and raised—their land, their country. It is a territory historically belonging to a specific nation, encompassing its natural environment, population, distinctive path of development, language, culture, lifestyle, and traditions. The homeland is unique and sacred, like a mother. The feeling of indebtedness and responsibility toward one's homeland is a defining characteristic of every mature individual. Love for the homeland is manifested in patriotism. This word holds deep value for all nations. For the nearly 7.5 billion people living on Earth, the world is their homeland. For every nation, the territory historically and fatefully granted and demarcated is the motherland. The term *Vatan* in Uzbek originates from Arabic and denotes the "motherland" or "native land." Alisher Navoi used the concept of *Vatan* in the sense of homeland, birthplace, dwelling, or residence. One of the prominent thinkers of his time, Abdulla Avloniy, in his work *Turkiy Guliston yoki Axloq* ("The Turkic Garden or Ethics"), gave the following definition: "The homeland is the city or country where a person is born and raised. Everyone loves the place of their birth and upbringing more than their own life. Even animals possess this instinctive love for their homeland. If an animal is separated from its home, it will never feel the same comfort elsewhere, and a deep longing for its homeland will always remain in its heart." Just as we, the people of Turkestan, love our homeland more than our lives, Arabs love their deserts and hot sands, and Eskimos love their cold, snowy regions more than any other place. If it were otherwise, they would have migrated to places with better climates and easier living conditions. As our ancestors said: "Better to be a shepherd in your own land than a sultan in another."

Literature review

It is well known that the term concept is both an old and newly interpreted notion in linguistics. It was first widely associated with language in S.A. Askoldov's 1928 article "Concept and Word." By the mid-20th century, the term began to be actively used as a linguistic category. Today, the concept of "concept" in linguistics is approached from two main perspectives: cognitive linguistics and linguoculturology [3,76].

In particular, scholars such as A.P. Babushkin, N.N. Boldyrev, E.S. Kubryakova, and I.A. Sternin, in their research on cognitive linguistics, define a concept as a unit of consciousness that encompasses accepted knowledge, acquired experience, the outcomes of human activity, and a set of ideas and cultural knowledge belonging to a particular civilization [5,76].

Likewise, the well-known scholar A.N. Tolstoy makes a relevant observation: "Every day lived without benefiting the homeland remains meaningless in a person's life. Doing half-hearted work for the homeland, or doing nothing at all, is equally empty." Additionally, the thoughts of I.S. Turgenev are also fitting here. "Our parents, children, and close relatives are certainly precious to us, but all of our emotional notions are ultimately embodied in the single word 'Homeland.' If a person's efforts are beneficial to the homeland, then what conscientious individual would hesitate to sacrifice their life for it?" He emphasizes that the true courage of enlightened peoples is reflected in their readiness to give their lives for their homeland. The highest virtue is the service rendered to the homeland and to humanity. If we speak of the beauty of life, then the ability to show selflessness in the struggle for one's homeland is the noblest example of a meaningful life. There is no happiness beyond the homeland—each person should take root in their beloved land [1,76].

Methodology

This article primarily employs descriptive, comparative, and conceptual analysis methods, along with scientific approaches commonly used in linguistic theory and intercultural communication studies.

Analysis and Results

Before discussing linguistic units that express the concept of "Homeland," it is necessary to examine the etymological and semantic characteristics of this concept in two non-kindred languages—Uzbek and English.

As indicated in the Explanatory Dictionary of the Uzbek Language, the term Vatan (from Arabic – meaning "place of birth" or "native land") is defined as follows:

A person's native region, city, or village; homeland, territory.

— "Just as a nightingale loves its garden, a person loves their homeland." (Proverb)

The country where one was born and which one considers their citizenship; motherland.

— "A person's worth is not measured by title or status, but by their service to their homeland and nation." (Shukhrat, The Game of Overcoats)

Residence, shelter, home.

— "He was twenty-five, yet had neither a proper home nor peace in his soul." (S. Siyoev, Avaz)

The original place of origin for plants and similar living things.

— "The house lemon is a subtropical evergreen plant belonging to the rue family." (Household Encyclopedia)

Additionally, the dictionary provides a number of related terms associated with Vatan (homeland), illustrated with examples:

Vatkilmox – to settle and make a place one's home.

— "We accept our destined place as home, and where death comes, there we shall die." (Yusuf and Ahmad)

Vatangado (Vatan + gado) – one who has left or fled the homeland, wandering among foreign lands; exile.

Vatanjudolik – the state of being separated from one's homeland, living away from it.

Vatanli – having a place to live; being housed.

Vatanparvar (Vatan + Persian parvar – nurturer) – someone who deeply loves their homeland, their motherland, and their people, and who actively serves the interests of the nation.

Vatanfurush (Vatan + Persian furush – seller) – a traitor to the homeland; one who betrays or sells out their country.

In Uzbek, a variety of words function as synonyms for Vatan, including mamlakat (country), yurt (land), diyor (region), el (nation), ona yurt (motherland), kinik qon to‘kilgan joy (place of birth), maskan (dwelling), shahar (city), davlat (state), boshpana (shelter), uy (home), zamin (earth), qadirdon yer (beloved land), turar joy (residence), and mulk (estate/property).

For example, the word Diyor (from Arabic – house, dwelling, country, land) is used as:

Country, land, region – “Free land. Motherland!”

Place of residence – “In the land of shepherds, people’s worth was highly valued,” observed the people of Herat.

Metaphorically, a place abundant in something – “In poems, Fergana is called the land of silk and cotton.” (Yo. Mirzo, A Father’s Love) 【8,608】

The term Boshpana (shelter) can also mean:

A place of residence; home – “Every family hearth has a sacred history—a monument to human labor.” (G. G‘ulom)

A place suitable for hiding, protection, or temporary living – “I lost hope of reaching the village, frantically searching for shelter here and there.” (O. Hoshimov, The Bridge)

Boshpana bermoq – to provide shelter or lodging to someone, to give protection – “That night, they gave him shelter and hosted him as a guest.” (S. Abdulla)

Motherland (or Native Homeland) refers to the country in which a person was born and which is considered sacred by that individual.

In Azim Hojiev’s Explanatory Dictionary of Uzbek Synonyms, the word Vatan is not only defined but is also accompanied by a set of synonymous terms such as mamlakat (country), yurt (land), diyor (region), el (nation), and mulk (estate), each of which contributes to a richer semantic network surrounding the concept. Vatan is defined as the place where a person was born and to which they belong as a citizen. The term combines the idea of citizenship or nationhood with a physical location. It reflects the notion that a territory becomes meaningful through its association with a specific people and their lives.

The term mamlakat (country) is more common in literary contexts and carries a weaker—sometimes nonexistent—notion of being a "place of residence." It generally refers to a unified territory shared by a people or peoples. The word yurt (land) is more characteristic of everyday speech and conveys not only a geographic space but also the people who belong to it. The term el (nation) is somewhat archaic today and is mostly encountered in poetic or literary works. It traditionally referred to "a community of people living together in a shared land." As the proverb says: "Until the land is satisfied, the people will not be satisfied." In Old Turkic, el had a similar meaning and was originally pronounced as i:l; over time, the long vowel ī was replaced with e, giving us the modern form el [7, 461]. Diyor (region) is typical of poetic language. It usually refers to a specific place and often implies cultural or national belonging:

“A person’s worth is not measured by title or position but by the service rendered to their homeland and people.” (Shukhrat)

Similarly, in the English language, the concept of Motherland includes a wide range of meanings and synonyms. Typically, the word homeland in English refers to a person’s place of origin, mother country, or the location of their birth and citizenship. Synonyms or closely related expressions in English include:

Old country, native land, fatherland, homeland, mother country, place of birth, country of origin, native country, native soil, home country, home town, nation, state, birthplace, God’s country, home, old world, terra firma, cradle, government, kingdom, root, soil, native soil, aboriginal.

Moreover, the lexemes *Vatan* and *Motherland* in English, like in many other languages, express various semantic layers. The homeland is often portrayed as the place of birth, a beloved location, or an unmatched native land—emotionally charged and deeply personal in meaning. The motherland is associated with objects that bring about familiarity, comfort and a sense of belonging. It is necessary to be aware that the thinking “Motherland” holds a unique location in the worldview of English and Uzbek peoples. Affection and love for the parental domestic to household and friends, to the internal circle is constantly in actuality witness in each countries every discipline mainly in their life style, art, literature. Any man that is acquainted with English and Uzbek cultures is aware of that idea “Motherland” in Uzbek lingua-culture much extra considerable, than in English: there are phrases of motherland and fatherland in English, however they practically are in no way used by means of Englishmen in relation to the very own motherland. Among Uzbek and English human beings the photograph of Motherland is represented with deep love, devotion and respect.

- The semantic meaning of the concept of "motherland" and "homeland" in English and Uzbek 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*" [12]. Likewise, in M.M. Makovsky's Historical-Etymological Dictionary of Modern English, the etymology of the word homeland is briefly explained as follows. According to his viewpoint the concept of the Mother in ancient consciousness was closely connected with Land (Mother Land). Motherland in antiquity was the subject of worship, and was also the subject of an oath (with this earth was either eaten, or oaths were pronounced over it words). Everything earthly, in contrast to the heavenly, was conceived as transient, perishable, bad, evil. In this connection, it is interesting to i.-e. *mater- "mother", which is certainly an anagram used for the purpose of taboos. As we have said, the Earth, the feminine correlated with the Unconscious, with the other world and this is symbolized in blue. On the other side, initial *m* - in this word is taboo: Goth. *aibeī "mother"* ("Ona Vatan"), but old Lat. *oðel "Land"* + eng. *ear "Erde"*, in Irish *ur "Erde, Lehm"*, lat. *urium "Art Erde"* (last an element in the word 'mater' - "mother" can also be correlated with female" : earth as a combination of the feminine - Latvians, "*meita*" "girl" and others [6,228].

Furthermore, in our article, we can also observe how the concept of homeland in the English language has entered through Latin, Greek, German, and other languages in various forms. Below, we provide a sequential explanation of the historical and etymological aspects of this concept. In historical terms, the word 'patriot' in historic Greek implied barbarians of common origin, whereas 'Greek' implied citizens, individuals of a free city-state. The time length 'patriotic' is of French basis and the phrase 'patrie' is of Latin origin, from 'patria', a time period which implies father's home and signifies kingdom as nation-commune politique, as nation pays, mere patrie. In German, 'vaterland' is actually employed to propose father's home, as a birthplace, however additionally as a region of residence the place one feels like home. The specific definition encompasses the notion of the emotional community, without, however, making any reference to the German nation; the French term 'patriot' and also the term 'lanasmann' are used as attributive adjectives [9,145].

Conclusion

In conclusion, the concept of *Vatan*–Homeland in both Uzbek and English languages possesses a distinctively rich historical, etymological, and semantic depth. Based on the sources discussed above, we arrive at the following key conclusions: in the Uzbek language, the term *Vatan* is derived from Arabic and conveys the meaning of "motherland" or "native land." In contrast, in English, the lexeme *homeland* originates from ancient Greek and Germanic languages. Moreover, similar to many other world languages, this term is characterized by a broad and diverse set of synonyms, each reflecting with great depth the emotional and cultural connection a person has to their birthplace.

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