

Conceptualizing Homeland in Uzbek and Malay Proverbs: A Comparative Corpus-Based Analysis

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Abstract: Proverbs are important linguistic units that embody the historical experience and cultural values of a people, through which basic social concepts, including the concept of "Homeland," are expressed. Although the concept of "Homeland" has been studied linguoculturologically in different languages, a statistical comparative analysis of this concept based on the corpus in Uzbek and Malay proverbs has not been sufficiently studied. Therefore, this study is aimed at filling this gap. A total of 80 proverbs (40 in Uzbek and 40 in Malay) from the Uzbek and Malay languages were selected as the research material. During the selection process, units such as "vatan," "yurt," "tanah air," and "negeri" were identified as the main criteria. The proverbs were collected from various printed sources and online paremiological databases and systematized in a small corpus. During the analysis, proverbs were divided into semantic categories, and their frequency was determined as a percentage.

Keywords: The concept of the Motherland, Uzbek proverbs, pepatah, semantic analysis, comparative analysis, statistical classification, value of the Motherland, linguocultural difference.

Introduction: Proverbs are considered important paremiological units that reflect the organic connection between language and culture. Through them, the main concepts formed in society, including the concept of "Homeland," are expressed in a concise and generalized form. The concept of "homeland" is directly related to a person's social affiliation, historical memory, and cultural identity, and in different languages, it manifests in specific semantic directions. In this article, we will analyze the expression of the words "vatan," "yurt" in the Uzbek language, "tanah air" and "negeri" in Malay proverbs.

Research conducted in the field of paremiology is aimed at the linguoculturological and semantic study of proverbs. In particular, W. Mider interpreted proverbs as the primary form of folk wisdom and analyzed their universal and cultural characteristics (Mieder, 2019, p.

12). Also, R. Nork studied proverbs from a pragmatic and discursive point of view and showed their functional importance in speech (Ahmad, 1958, p. 178). In Malay paremiology, units close to proverbs are distinguished: "pepatah," "bidalan," and "perumpaman." Zabih asserts that "pepatah" is stable in form, concise, and has a generalizing content, in which life principles are clearly expressed (Ding, 2009, p. 5). It is precisely this content that requires the concept of "proverb" in Uzbek paremiology (Berdiyarov & Rasulov, 1984, p. 11).

Although the concept of "Homeland" has been studied separately in different languages, most of the existing works are descriptive in nature and are more focused on generalizations based on individual examples. In Uzbek linguistics, there are also works on the study of proverbs, which were mainly carried out in the

thematic and semantic direction. However, there are almost no studies aimed at comparative and especially corpus-based statistical analysis of the concept of "Homeland" in the context of Uzbek and Malay languages. It is precisely this circumstance that determines the scientific novelty of this study. In this work, the concept of "Homeland" in Uzbek and Malay proverbs is studied on the basis of a corpus, they are divided into semantic categories and statistically analyzed. Through this approach, the similarities and differences in the expression of this concept in proverbs in both languages are shown on the basis of specific figures.

For example, in Malay language:

"Hujan emas di negeri orang, hujan batu di negeri sendiri lebih baik"

the proverb emphasizes the superiority of one's country. This meaning is expressed in the Uzbek proverb:

"O'zga yurtning sultoni bo'lguncha, o'z yurtningda gado bo'l"

is expressed as. Although this situation shows that there is a common semantic basis in the two languages, the difference in the means of expression reveals the cultural difference.

Thus, the main goal of this research is to analyze the expression of the concept of "Homeland" in Uzbek and Malay proverbs based on a corpus, identify its semantic categories, and compare them statistically.

Methodology

In this study, a corpus-based approach was used to conduct a comparative study of the expression of the concept of "Homeland" in the Uzbek and Malay languages. As research material, proverbs directly expressing the concept of "Motherland" from both languages were selected. Specific criteria were followed when selecting proverbs. Specifically, materials in the Uzbek language were selected based on proverbs involving the units "vatan" and "yurt," while materials in the Malay language were selected using the units "tanah air" and "negeri." These units are accepted as the main linguistic expressions of the concept of "Homeland" within the framework of the study.

Uzbek proverbs were taken from the "Paremiological

Dictionary of the Uzbek Language" compiled by Kh. Berdyarov and R. Rasulov. This source was selected as a fundamental and systematic collection of Uzbek proverbs. The Malay proverbs were collected from the online database of the Persian proverbs of the Rujukan, maintained by Pustaka, from the Malay proverbs of the Rujukan. This platform is considered one of the primary electronic resources allowing for the search and verification of Malay proverbs.

At the next stage, broader material was collected, from which units that fully met the selection criteria were subsequently selected. As a result, 80 proverbs (40 Uzbek and 40 Malay languages) were formed as the final corpus. The selection of an equal number of units for both languages was carried out to ensure the balance of the comparative analysis results.

The collected material was converted into electronic form and systematized into a single corpus. Each proverb was recorded based on its linguistic affiliation and general semantic content. At the next stage, proverbs were analyzed based on their content, and semantic categories were formed based on the inductive approach. These categories were not given in advance and were clarified directly during the study of the material.

As a result of the analysis, proverbs were divided into the following main directions: patriotism, the value of the homeland, territorial affiliation, leaving the homeland or alienation, and general social views related to the homeland. Based on the leading content of each proverb, it was evaluated within only one main category. This approach was used to reduce cross-section between categories and ensure the accuracy of statistical results.

After semantic classification, the number of proverbs for each category was calculated separately, and their share in the total corpus was determined as a percentage. The results obtained were analyzed in a comparative manner across Uzbek and Malay materials. Based on statistical indicators, the main directions, similarities and differences in the expression of the concept of "Vatan" in both languages are identified, which are explained in the next section.

Result and discussion

The analysis of the concept of "Homeland" in Uzbek and Malay proverbs showed that although this concept

exists in both languages, its semantic interpretation and level of expression differ significantly. In Uzbek proverbs, the word "Vatan" is often mentioned directly and expressed with strong emotional and moral content. In Malay proverbs, however, this concept appears less independently and is more indirectly expressed through "negeri" or "tanah."

The following analysis is devoted first to the main semantic directions identified in Uzbek proverbs, and then to the corresponding or different meanings in Malay proverbs.

The Motherland as a sacred value

In Uzbek proverbs, "Homeland" is primarily interpreted as a sacred and inviolable value. For example:

"Vatan uchun o'lmoq ham sharaf"

"Vatanni sotgan er bo'lmas"

In these proverbs, the "Homeland" is placed above human life. Here, the main emphasis is placed on an individual's duty and loyalty to the Motherland. Any betrayal of the motherland is strictly rejected.

In Malay proverbs, this level of sharp sacredness is rarely observed. For example:

"Hujan emas di negeri orang, hujan batu di negeri sendiri lebih baik"

Here, the superiority of the Motherland is present, but it is presented not as a moral duty, but as a privilege.

Thus, in Uzbek proverbs, the concept of "Homeland" is mainly interpreted as a sacred value, and the ideas of moral obligation and loyalty associated with it prevail. In this regard, the Motherland is not only a place of residence for a person, but also a supreme value that must be protected and valued. In Malay proverbs, the concept of "Homeland" is illuminated from a more practical and life-oriented perspective, describing it as a preferred and comfortable living environment. Here, the Motherland is interpreted in connection with the living conditions and social environment of a person, rather than as a sacred place.

Value of the Motherland and its expression through comparison

In both languages, the value of the Motherland is often revealed through comparison with another place.

For example, in Uzbek language:

"O'z yurtning qadri o'zga yurtida bilinar"

"O'zga yurtning gulidan, o'z yurtning cho'li yaxshi"

For example, in Malay language:

"Hujan emas di negeri orang, hujan batu di negeri sendiri lebih baik"

These proverbs have a common semantic model and create a contrast between "one's own country" and "another country." However, the difference is that in Uzbek proverbs, this comparison is more emotional, while in Malay proverbs, it is relatively neutral and based on observation.

Homeland and Life Stability

In Uzbek proverbs, the Motherland is directly linked to a person's life well-being and peace:

"Vatanning tinch – sen tinch"

"Yurting omon – o'zing omon"

Here, the Motherland is interpreted as a source of security and stability.

Malay proverbs also partially contain this content:

"Negeri aman rakyat sejahtera"

However, the emphasis here is not on the individual, but on society.

If we express the above analysis, the concept of "Homeland" in Uzbek proverbs is interpreted more in connection with personal well-being and the individual life of a person. That is, the peace and stability of the Motherland are shown as a factor that directly affects a person's life. In Malay proverbs, on the contrary, the emphasis is more on the level of society, and the Motherland is interpreted in connection with social stability and general well-being.

Homelessness

One of the important features of Uzbek proverbs is the interpretation of the loss of the Motherland as a tragedy:

"Vatansiz inson – kuysiz bulbul"

"Vatandan yiroqlashgan – nomusdan o'lar"

In these proverbs, Homelessness is a spiritual loss in our native language, the loss of the nation, will be shown as . Such a sharp content was not observed in Malay proverbs. This indicates an important semantic difference.

Motherland and Space

In Malay proverbs, "homeland" is often expressed through "tanah" (land) rather than directly:

"Sepandai-pandai tupai melompat, akhirnya jatuh ke tanah juga"

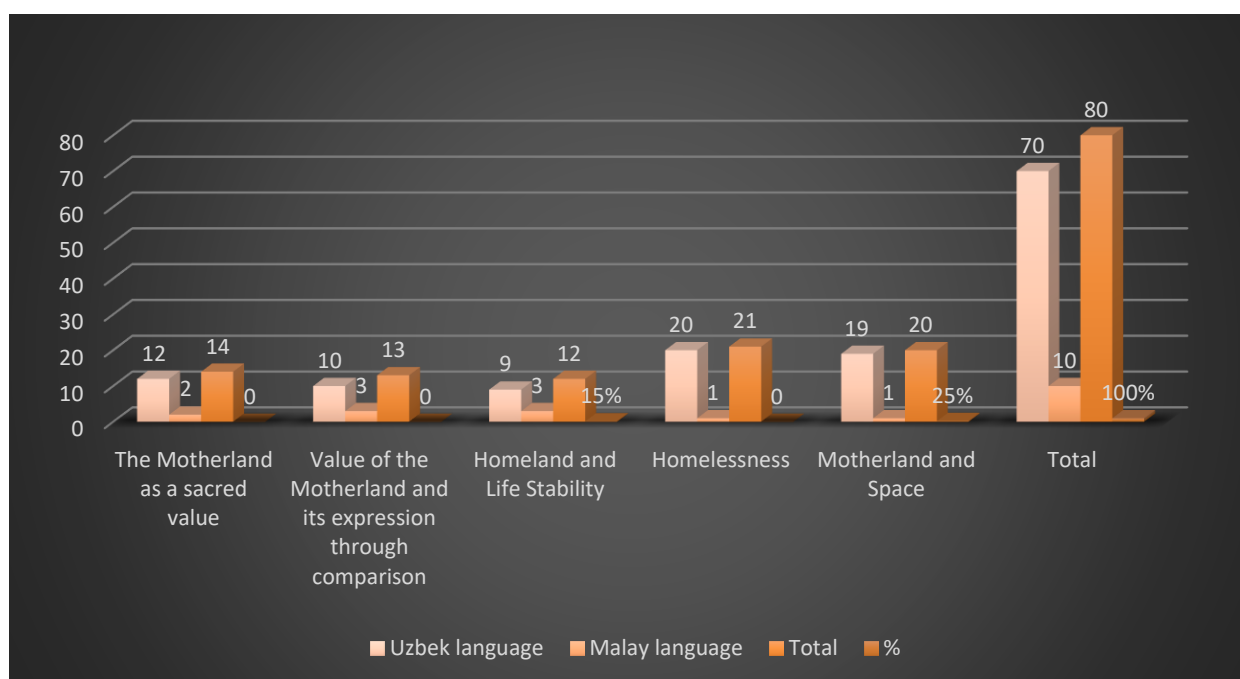
"Payah-payah dilamun ombak, tercapai juga tanah tepi"

In these proverbs, the concept of "earth" is interpreted as a vital space and a point of return for a person. This shows that in the Malay language, the concept of "Homeland" is understood more in connection with territorial space.

Fig.1.

Category	Uzbek language	Malay language	Total	%
The Motherland as a sacred value	12	2	14	17.5%
Value of the Motherland and its expression through comparison	10	3	13	16.25%
Homeland and Life Stability	9	3	12	15%
Homelessness	20	1	21	26.25%
Motherland and Space	19	1	20	25%
Total	70	10	80	100%

Fig.1.2.



The results of the analysis showed that there are significant semantic differences in the expression of the concept of "Homeland" in Uzbek and Malay proverbs. According to statistical data, this concept is widely and deeply expressed in Uzbek proverbs, and the main part of the total units corresponds to this language. In Malay proverbs, the concept of "Homeland" is rarely encountered and is expressed more indirectly. This

difference is explained by the features of the cultural and historical development of both languages.

First of all, in Uzbek proverbs, the connection of "Homeland" with sanctity and moral obligation is particularly highlighted. The high proportion of the category of sacredness (25%) and the interpretation of statelessness as a tragedy (26.25%) show that the Motherland in the Uzbek language appears not only as

a geographical concept, but also as an integral part of personal identity (fig.1.). For example, proverbs such as "A person without a homeland is a nightingale without a melody" or "He who is far from his homeland will die of shame" describe the loss of the Motherland as a spiritual and moral loss. This indicates that the concept of the Motherland is expressed with a strong emotional and value load.

In Malay proverbs, such a sharp emotional expression is not observed. According to the table data, the categories of sanctity and statelessness are almost non-existent in Malay materials. On the contrary, in proverbs belonging to this language, the concept of "Homeland" is more expressed through the categories of life support (15%) and the value of the homeland (16.25%). This shows that the practical and real-life aspects of the concept of the Motherland prevail (fig.1.2.). For example, in proverbs such as "Hujung Juang Di Meng Meng Meng Meng Better," the Motherland is interpreted not as a sacred duty, but as a preferred environment for life.

Conclusion

In this study, the concept of "Homeland" in Uzbek and Malay proverbs was analyzed on the basis of a corpus. The results showed that although this concept exists in both languages, its content and level of expression are not the same. In Uzbek proverbs, the word "Homeland" is used quite actively and directly. In particular, the large number of proverbs related to homelessness and sanctity shows that this concept is given with a strong emotional and moral load. In many examples, the Motherland is not merely a place of residence, but a value directly linked to a person's self-awareness.

In Malay proverbs, the word "Homeland" occurs less independently. It is often expressed through "negeri" or "tanah," and is more associated with the environment or social status. Here, the concept of the Motherland is presented more closely with practical life experience than with a sharp emotional or moral assessment. At the same time, it was observed that in both languages, the value of the Motherland is often revealed through comparison with another place. However, while in Uzbek proverbs this comparison is more sharp and emotional, in Malay proverbs it is expressed in a relatively calm and observational

character. In general, the results obtained show that in Uzbek proverbs, the concept of "Homeland" is expressed with a central and strong semantic load, while in Malay proverbs, it is more manifested in connection with the general space and social environment. This difference shows that the speakers of the two languages feel and interpret the concept of Homeland differently.

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