



FUNCTIONAL-SEMANTIC INTERPRETATION OF THE WORDS “SOIL” AND “LAND/CORNER” REFLECTED IN THE SEMANTIC FIELD OF THE CONCEPT OF HOMELAND

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ABSTRACT

If we pay attention to the lexical-semantic nature of language, the concept of “Homeland” forms a semantic field and specific thematic groups through the set of word-concepts existing in the language. This article discusses the functional-semantic interpretation of the words “soil” and “corner/land” within this semantic field.

KEYWORDS: Soil, corner/land, homeland, country, nation, semantic field.

INTRODUCTION

Within the concept of Homeland, the word soil occupies a special place. Nearly all notions related to the idea of Homeland are, in fact, abstract concepts. Among them, however, the word soil carries concreteness and reality, that is, it can be touched by hand, seen, and smelled.

Should I submit to speech,

Or should I fall silent?

Sleep has fled my eyes, peace has left my heart.

What shall I do if I long for you in just three days?..

All journeys seem left unfinished.

I realized that you are greater than all else,

I realized that this soil is dearest to me.

The lamb born in Bakhmal in spring

Is dearer to me than an Arabian gazelle.

(Muhammad Yusuf. Uzbekistan.)

In the poem “This Is the Soil Where I Was Born” by our beloved poet Mirtemir, the image of the Homeland is beautifully depicted beginning with the soil:

This is the soil where I was born,

This is the soil where I was born.

Yes, the soil where I was born,

Mountains, green hills, rivers, and endless sands.

Storms lash it, rains drip upon it,

In winter white with thick snow, and in autumn white with cotton.

Like a devout man bowing low, I place my forehead upon it,

I kiss it like my mother, and my heart is filled with affection.

Here lies the dust of my grandfather, severed by Kaykhusraw’s sword,

If anyone carelessly steps upon it, I take it as an insult. [5]

In scientific style, the word soil is used in its direct, literal meaning: “The components of nature include air, relief, rocks, underground and surface waters, soil, flora, and fauna” [2].



In the semantic structure of the word soil, the following meanings are distinguished: 1) the soft part or layer of the earth formed as a result of digging, hoeing, plowing, crushing, and similar processes; 2) the upper layer of the earth's crust in which plants grow and obtain nourishment; land, earth; 3) the remains of a deceased person, dust, ashes; 4) figuratively, a territory belonging to a certain homeland, region, or country. This originally Turkic word was actively used in Baburnama in the first, second, and third meanings.

1. "On the following day, they set out, and the battlefield — that is, the place where the army units were to be stationed — was divided into the center, the right wing, and the left wing for the troops around the fortress. For Ustad Aliquli's cannon, a level place in a garden was chosen. The overseers and diggers were ordered to install the cannon and heap up soil to make a mound" [4].

2. "The grapes of Ghazni are better than the grapes of Kabul. Its melons are also superior to those of Kabul. Its apples are good as well. They used to take them to India. Cultivation there is very laborious. Before sowing crops, each year they completely spread new soil over the land. Yet the yield of this place is greater than that of Kabul. They sow madder there. Its harvest goes entirely to India. The best produce of this people is madder" [4].

3. "In the month of Muharram, my mother Qutlug Nigor Khanim fell ill with typhus. They performed bloodletting. It did not help. There was a physician from Khorasan, called Sayyid Tabib. According to the Khorasan method, he gave her watermelon. But her appointed hour had come, and six days later — on Saturday — she passed into God's mercy. Ulugbek Mirza had built a structure at the foot of the mountain. Its garden was called Bog'i Navro'ziy. With the permission of her heirs, on Sunday they brought her to that garden, and Qasim Kokaldosh and I laid her to rest in the soil" [4].

As long as you exist, I can endure my heart's sighs,
Not Panipat, but regret awakens my trembling.
All my life I have yearned for the dust of my homeland,
Take me with you, O mother soil.

(Xurshid Davron)

For humankind, the homeland means the land where one was born, one's mother soil.

You are the cradle of saints and geniuses,
You are the gate to paradise found by the Naqshbands.
You are the melody and song of life itself —
You are dear and sacred, O place of prostration,
Uzbekistan, fatherland, mother soil [3]!

In his novel *Fields Left by My Father*, Tog'ay Murod used the word soil 91 times. A reader well acquainted with the content of the work knows that the writer created this novel as a hymn to the sacred soil, the Motherland, and described it in beautiful expressions.

The word go'sha also enters the concept of homeland with the meaning of dwelling place or shelter.

One corner is water, another corner hills,
How many lands I have seen, how many destinies.
Wherever I go, telling me to stand proud and keep my head high,
Your mountains follow in my footsteps.
I have seen the most beautiful beauties,



Whether arrogant or simply naïve, that is who I am:
I would not exchange even Paris's finest restaurants
For a single one of your tandirs.
(Muhammad Yusuf. Uzbekistan)

This word entered Uzbek from Persian-Tajik and originally meant corner, remote place, edge. Later, its meaning broadened and it came to signify a person's place of residence, abode, or dwelling. "I got up from my place and went to one corner of the garden. I reflected within myself" [4]. In Baburnama, the word go'sha is used both in its original meaning and in its extended sense: "Another is the district of Nijrov. It is a mountainous settlement to the east-northeast of Kabul. All the mountains beyond it belong to Kafiristan. A remarkable corner. It has many grapes and fruits, and much wine as well" [4].

I used to wonder, where is this girl's abode...

Is someone longing for her along her roads?

Oh, is she happy in her love,

Or is there only a bed of autumn leaves at her destination? [1]

The human being is regarded as the central figure within the objective reality that surrounds him or her. The events and phenomena of reality are connected, to one degree or another, with the human factor. Based on the analysis of Uzbek poetic texts, it can be concluded that the lexical-semantic field of the concept of Homeland is broad in scope, and its precise boundaries cannot be clearly defined. Depending on the individual style of the writer, this semantic field is constantly changing and expanding through the addition of new lexemes.

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