

REPRESENTATION OF THE CONCEPTS OF WEALTH AND POVERTY IN THE LINGUISTIC WORLDVIEW

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ABSTRACT

This paper investigates the representation of the concepts of wealth and poverty in the Uzbek linguistic worldview from cognitive and linguocultural perspectives. The study analyzes the conceptual content of these notions and examines their realization through lexical, phraseological, and paremiological units. Particular attention is paid to the national and cultural characteristics of these concepts as reflected in the linguistic consciousness of the Uzbek people. Literary texts, phraseological expressions, and proverbs are employed as the primary sources for revealing the conceptual structure of wealth and poverty. The findings demonstrate that, within the Uzbek linguistic worldview, the concepts of wealth and poverty extend beyond their economic meanings and embody moral, spiritual, and cultural values that have developed throughout the historical experience of the nation..

Introduction

Modern linguistics increasingly adopts an anthropocentric approach, according to which language is regarded not merely as a means of communication but also as a reflection of a nation's worldview, culture, and system of values. Language preserves and transmits the historical experience, traditions, customs, and cultural identity of a people. Consequently, the study of the **linguistic worldview** has become one of the most significant research directions in contemporary linguistics.

The linguistic worldview represents the conceptual model through which a particular linguistic community perceives and interprets reality. It reflects people's knowledge, beliefs, cultural traditions, value systems, and national mentality as encoded in language. Every nation constructs its own worldview on the basis of its historical development, social life, religious beliefs, and cultural heritage. Therefore, linguistic units not only denote objects and phenomena but also convey culturally specific ways of thinking and evaluating reality.

One of the central components of the linguistic worldview is the **concept**. In cognitive linguistics, a concept is understood as a multidimensional mental unit that integrates knowledge, emotions, evaluations, and cultural experience associated with a particular phenomenon. Thus, concepts serve as a bridge between language, thought, and culture, making them fundamental objects of linguistic and cognitive research.

Main Part

The concepts of **wealth** and **poverty** occupy a significant place in the Uzbek linguistic worldview and constitute one of the essential fragments of the national conceptual system. Although these concepts are universal in nature, each nation interprets them according to its own historical experience, cultural traditions, religious beliefs, and value system. Consequently, the conceptual content of wealth and poverty in the Uzbek linguistic worldview possesses distinctive national and cultural characteristics.

Within the Uzbek linguistic worldview, the concept of **wealth** is not limited to material prosperity or the possession of property. Rather, it encompasses spiritual, moral, and cultural values. In the national consciousness, **knowledge, honest labor, health, parental blessings, children, generosity, contentment, and good moral character** are also regarded as forms of wealth. This demonstrates that the Uzbek conceptualization of wealth extends beyond economic well-being and reflects a broader understanding of human prosperity.

This conceptualization is clearly reflected in the lexical, phraseological, and paremiological resources of the Uzbek language. Proverbs such as "**Ilm – bitmas boylik**," "**Qanoat – tuganmas davlat**," and "**Davlat boshga qo'nar**" illustrate that genuine wealth is associated not only with material possessions but also with wisdom, morality, and spiritual maturity. Such linguistic units reveal the close relationship between language and the national value system.

Conversely, the concept of **poverty** in the Uzbek linguistic worldview also possesses a multidimensional semantic structure. It is not perceived merely as a lack of financial resources but is associated with various social, moral, and psychological aspects of human life. Numerous lexical and phraseological units—including **qo'li qisqa, cho'ntagi quruq, bir burda nonga zor, kafangado, and bechorahol**—represent different conceptual manifestations of poverty. These expressions convey not only economic deprivation but also the emotional state of individuals and society's attitude toward them.

From a linguocultural perspective, both concepts function as carriers of the national mentality. They embody the Uzbek people's worldview, ethical principles, and traditional understanding of social justice. Therefore, the analysis of wealth and poverty within the framework of the linguistic worldview makes it possible to identify the cultural values encoded in language and to reveal the mechanisms through which language reflects collective cognition.

The Uzbek linguistic worldview also places considerable emphasis on **spiritual wealth**. Proverbs such as "**Ilm – bitmas boylik**" and "**Qanoat – tuganmas davlat**" demonstrate that knowledge, wisdom, contentment, and moral integrity are regarded as forms of wealth equal to—or even more valuable than—material possessions. Consequently, the concept of wealth in Uzbek culture integrates both material and spiritual dimensions into a unified conceptual structure.

The concept of **poverty** occupies an important place in the Uzbek linguistic worldview and functions as the conceptual opposite of wealth. However, poverty is not interpreted merely as economic deprivation. Instead, it represents a complex concept incorporating moral, social, psychological, and cultural dimensions. Consequently, the linguistic representation of

poverty reflects not only an individual's financial condition but also society's attitudes, ethical values, and traditional worldview.

The Uzbek language contains numerous lexical and phraseological units expressing different aspects of poverty, including **qo'li qisqa**, **cho'ntagi quruq**, **bir burda nonga zor**, **kafangado**, **kafansiz**, and **bechorahol**. These expressions describe various degrees of material hardship while simultaneously conveying emotional evaluation and cultural perception.

Among these units, the lexeme **kafan** occupies a particularly significant place in the Uzbek conceptual system. In O'tkir Hoshimov's *Daftar hoshiyasidagi bitiklar*, the following expression appears:

"...kafanligi yo'q ekan..."

Within the Uzbek linguistic worldview, this expression signifies far more than simple poverty. Traditionally, every family was expected to prepare a **kafan** in advance, as it constituted an essential element of Islamic funeral customs. Therefore, the absence of a **kafan** symbolizes the highest degree of material deprivation. At the same time, in the literary context, the expression emphasizes that the individual devoted all available resources to the well-being of his children, thereby highlighting spiritual richness despite material poverty.

Another culturally specific expression is **kafangado**, which denotes a person who has lost all possessions and fallen into extreme poverty. The conceptual significance of this unit lies in the inclusion of the word **kafan**, indicating that the person lacks even the most essential necessities required at the end of life. Such expressions demonstrate that poverty in Uzbek culture is evaluated not solely in economic terms but also through moral and religious perspectives.

The phraseological unit **qo'li qisqa** represents another important manifestation of the poverty concept. Literally meaning "having short hands," it metaphorically refers to individuals or families with limited financial means. In Uzbek culture, such people traditionally receive support through collective assistance, charity, and community solidarity. Consequently, this expression reflects not only material hardship but also the cultural values of compassion, mutual help, and social responsibility.

The national conceptualization of poverty is also revealed through Uzbek proverbs and literary texts. These linguistic units demonstrate that poverty does not necessarily diminish a person's dignity or moral value. Instead, honesty, patience, contentment, and hard work are regarded as qualities capable of elevating an individual regardless of financial status. Thus, within the Uzbek linguistic worldview, poverty often functions as a moral and spiritual category alongside its economic meaning.

The analysis further indicates that the concepts of wealth and poverty constitute an interconnected conceptual field. Each concept acquires its semantic and evaluative significance through opposition to the other. This conceptual opposition reflects the national mentality, cultural values, and traditional worldview preserved in the Uzbek language.

Conclusion

The findings of this study demonstrate that the concepts of **wealth** and **poverty** occupy a significant position in the Uzbek linguistic worldview and represent important components of the national conceptual system. Their semantic structures extend beyond economic

meanings and encompass cultural, moral, spiritual, and social values that have developed throughout the historical experience of the Uzbek people.

The analysis shows that the concept of **wealth** in the linguistic consciousness of the Uzbek people is conceptualized as the unity of material and spiritual values. Besides property and financial prosperity, such notions as knowledge, honest labor, health, parental blessings, children, generosity, and contentment are also regarded as manifestations of wealth. Therefore, wealth appears as a national cultural concept closely connected with universal human values.

The concept of **poverty**, in turn, represents a multidimensional phenomenon including material deprivation as well as spiritual, social, and psychological aspects. Linguistic units such as **qo'li qisqa, kafangado, kafansiz, bir burda nonga zor, and cho'ntagi quruq** express not only economic hardship but also culturally specific perceptions of poverty. In particular, the conceptual meaning of the lexeme **kafan** reflects unique national and religious traditions that distinguish the Uzbek linguistic worldview from those of many other cultures.

The study also reveals that the concepts of wealth and poverty are actively represented at different linguistic levels, including lexical, phraseological, and paremiological layers. Proverbs, phraseological units, and literary texts preserve the national experience and value system associated with these concepts. Expressions found in O'tkir Hoshimov's works, such as **"Boy gerdaysa – salobat..."**, **"kafanligi yo'q ekan"**, **"qo'li qisqa"**, and **"Tilla idishing sinsa, bahosi tushmaydi"**, serve as valuable linguistic evidence for understanding their national and cultural meanings.

Furthermore, the research confirms that wealth and poverty constitute an oppositional conceptual pair within the Uzbek linguistic worldview. At the same time, these concepts complement one another, forming a unified conceptual field through which the Uzbek people perceive and evaluate reality. This opposition reflects the nation's cultural values, historical experience, social stereotypes, and national mentality.

In conclusion, the investigation of the concepts of wealth and poverty within the framework of the linguistic worldview contributes to a deeper understanding of the interrelationship between language, cognition, culture, and society. The results of this study may serve as a theoretical foundation for further research in **conceptology, cognitive linguistics, and linguoculturology**, while also contributing to the study of the national and cultural characteristics of the Uzbek language.

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