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LINGUOCOGNITIVE INTERPRETATION OF THE CONCEPT "WEALTH" IN THE PAREMIOLOGICAL FUND OF THE UZBEK LANGUAGE

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Abstract. Nowadays, one of the urgent issues of modern linguistics is the study of certain concepts. Folk culture, in turn, has a linguistic expression. The interest in studying this issue is related to the fact that modern scientists have repeatedly turned to the issue of the connection between language, thinking and spiritual culture of a person in recent times. The concept of "wealth" is one of the main concepts for understanding the peoples of the world. Because in our time it is a certain measure of happiness. In this regard, this article analyzes the concept of "wealth" in Uzbek folk proverbs. Because with the help of proverbs, it is possible to determine the common and different features of the perception of the world by different peoples, to show the image of the world and its concepts in proverbs, and also to compare the mentality of the people with the mentality of other nations.

Keywords: Concept, proverb, paremiology, proverb, folklore, linguocultural meaning.

Introduction. In world linguistics, wise expressions such as proverbs, sayings, and aphorisms are regarded as paremiological units, and they are considered the finest gems of human thought. Such units within the system of paremiological expressions are described as "logical generalizations that emerged from observations of the laws of the universe and conclusions drawn from life experience, embodying the people's attitude toward society, their spiritual state, ethical and aesthetic feelings, and positive virtues, transmitted orally from generation to generation in a concise, simple, brief, yet meaningful form". A proverb is a short parable. It is a judgment or teaching expressed in figurative form and introduced into common usage [3, p. 385]. A proverb is an extremely concise genre of oral folklore that has developed over many centuries on the basis of the people's socio-economic, political, and cultural experience, while at the same time possessing remarkably rich and profound meaning [11, p. 112].

Literature review and research methodology. According to the definition provided in the linguistic encyclopedic dictionary, a proverb is a short and stable expression used in speech, usually didactic in nature, rhythmically organized, and reflecting the centuries-old experience of the people [7, p. 389].

According to V.P. Zhukov, a proverb is not merely an ordinary sentence expressing popular opinion. Not every saying becomes a proverb; only those that correspond to the lifestyle and reflections of the majority can survive through centuries and even millennia. Behind every proverb stands the authority of the generations that created it. Therefore, proverbs do not argue or prove anything — they confidently affirm or deny something as an unquestionable truth [6, p. 122].

The source in which wisdom is accumulated consists of proverbs, sayings, and aphorisms, all of which are encompassed within the branch of philology known as paremiology. Proverbs as objects of scientific research may simultaneously be studied both in speech and in language

from a scholarly perspective, that is, within text and within system. Proverbs are considered fully independent texts, and in any communication they carry cognitive and pragmatic meaning as messages [5, p. 206]. To understand a message, it is necessary to possess a common fund of knowledge; however, in our opinion, this characteristic is not unique only to messages or texts in general, but also applies to proverbs as fully independent texts. Most importantly, such a body of shared knowledge unites representatives of one ethnic, social, and cultural community. This, in turn, makes it possible to examine proverbs and sayings from a linguocultural perspective.

S.I. Ozhegov defines a proverb as "a short folk saying with instructive meaning, a folk aphorism" [4, p. 112]. In other words, proverbs emerge among the people as part of oral folklore and reflect their history, way of life, culture, and development, having originated from the people's many years of life experience.

On the one hand, proverbs are regarded as "philosophical statements," "teachings," and "aphorisms" about various aspects of life [3, p. 14]; on the other hand, they are units with a high degree of psychological and educational significance. They represent a "code of moral rules" and an "evaluation of existence" [6, p. 74], as well as a cultural treasure of the people and a strategically applied rhetorical instrument.

As A.I. Molotkov emphasizes, the semantic nature of a proverb is based on judgment [8, p. 16]. The dual nature of a proverb's expression consists of the direct and allegorical planes of sentence meaning, while its genre-specific character is connected with its parable-like nature, since proverbs are products of folk art.

A.N. Baranov and D.O. Dobrovolskiy define proverbs as phraseological units possessing sentence structure. Indeed, they express the idea of generalization, while semantically representing instruction or advice (moral teaching) and demonstrating discursive independence [9, p. 69].

A.V. Kunin refers to proverbs as communicative phraseological units and highlights among their important features their psychological and didactic meaning, as well as their rhythmically organized paremiological structure [3, p. 45].

When we encounter a proverb in a text, "regardless of whether it appears in oral or written speech, within or outside of context" [10, p. 15], we almost always recognize it as a proverb. Even if the proverb and the words within it are not used in their ordinary linguistic meanings, we still understand what it signifies and what is being discussed.

The main aim of this research is to identify the representation of the concept of "Wealth" in proverbs, or in other words, in "paremiological units." The concept of "Wealth" is one of the key concepts for understanding the peoples of the world, since in our time it serves as a certain measure of happiness. Through proverbs, it is possible to determine both the common and distinctive features in the perception of the world among different nations, to demonstrate the image of the world and the concepts within it as reflected in proverbs, and also to compare the mentality expressed by one people with the mentality of another nation.

A concept is a universal human phenomenon; therefore, its application helps to create a universal national picture of the world. The set of concepts characteristic of a particular nation forms a sphere of national concepts that differs from the concepts existing in other nations. Despite the existence of concepts accepted as universal, their content may differ to a certain extent for each people.

The main purpose of this article is to study the concept of "wealth" in the Uzbek language. This concept is connected with linguocultural notions. Linguoculturology is a complex body of scientific knowledge that emerged as a result of the interrelation and interaction between language

and culture. In the 1990s, a new field between linguistics and cultural studies appeared — linguoculturology (linguocultural studies). It would not be an exaggeration to say that this became one of the greatest achievements in linguistics, since this direction brought enormous accomplishments, innovations, and changes into science. It was recognized as an independent branch of linguistics. Almost all researchers studying the formation of linguoculturology emphasize that the roots of this theory go back to Wilhelm von Humboldt. By the beginning of the 21st century, linguoculturology had already become one of the leading directions in world linguistics.

Linguoculturology is a discipline that studies language as a cultural phenomenon, and the interrelated connection between language and culture constitutes its subject matter. The views concerning the "wealth and poverty" of nations, which form the topic of our article, are also studied precisely from the perspective of linguoculturology. These aspects are considered the principal objects of study in linguoculturology. V.N. Telia writes about this as follows: "Linguoculturology is a science connected with the human factor, or more precisely, with the cultural factor within the human being. This means that linguoculturology represents a set of achievements characteristic of the anthropological paradigm centered on the human as a cultural phenomenon."

Whether a state or nation is "rich or poor" is, of course, directly related to the human factor. From this perspective, V.N. Telia's opinion is well grounded. The primary task of every state and country is, above all, to free its citizens and society from both material and spiritual poverty and to make them prosperous. These aspects are inevitably connected with culture. Linguoculturology studies culture in relation to the human being. No one wishes to be poor. Wealth brings enormous benefits both to humanity itself and to society and the state. Every country strives to lead its society toward prosperity. Therefore, views on wealth and poverty are almost identical in nearly all nations.

At the same time, wealth should not be understood only in the material sense. A person should also strive to become spiritually rich, mature, and perfected. A spiritually rich people can never be defeated. A wealthy person is not someone who possesses a great deal of money, but rather someone who is content; true wealth belongs not to the person who owns everything, but to the one who possesses things that cannot be bought. If a person is materially prosperous but spiritually poor, this is considered the greatest weakness. Wise thinkers have also said: "Strive for knowledge. If you have no money, knowledge will keep you from falling into poverty; if you are wealthy, knowledge will become your adornment." This statement was not made without reason. A knowledgeable and spiritually rich person cannot be defeated by anyone. Material wealth may disappear from a person's hands one day, and eventually one may be left with nothing. However, firmly acquired knowledge can never be taken away by anyone.

Results and discussion. Some people regard silver and gold as blessings, whereas in reality wealth is only one of the means of obtaining blessings. Almost all people behave similarly: they grieve when they lose their wealth, yet they rarely regret the meaningless days of their lives or the passing of time that flows like a river. Yet the life granted to us is itself the greatest wealth. These ideas demonstrate how strongly humanity is attached to wealth. Wealth has been compared to the salty water of the sea: the more one drinks, the greater one's thirst becomes. Human beings are never satisfied with wealth and may fail to realize that their lives are gradually coming to an end while pursuing it.

Certainly, poverty is not something desirable, and no one wishes for it. However, a person who knows how to live even in poverty possesses truly noble qualities. Poverty first of all teaches a person contentment and patience. A spiritually rich individual understands this and seeks wisdom within poverty, searching for ways to overcome it. A spiritually poor person, on the other hand, spends an entire lifetime merely complaining about poverty and never attempts to escape from it.

For this reason, a spiritually impoverished person becomes deprived in all aspects of life, whereas a spiritually mature individual will undoubtedly find their rightful place.

A person may be poor not only materially; excessive greed is also a form of poverty. Human beings should certainly have needs and aspirations, but not to the extent of greed. However, Democritus expressed the following idea: “A rich man who needs something is not truly rich, and a poor man who needs nothing is not truly poor. Wealth and poverty do not corrupt people; greed and envy lead them astray. Poverty may be a problem, but it also reveals what a person is capable of. The greatest secret of wealthy people is that they know by what wealth should be measured. Wealth is not measured by money; it is measured by time. A person who wastes time cannot achieve either wealth or knowledge.”

The term “wealth” is a highly relevant topic in our century. One of the main reasons for this is that, for many people, the ordinary material world is increasingly becoming a true value. Proverbs play an important role in representing a people. Proverbs are regarded as the “treasury of folk wisdom.” Through proverbs, it is possible to identify the character and mentality of a particular nation. For this reason, they attract special interest among researchers.

Consequently, various schools and approaches have emerged today in the study of these issues. The most prominent among them are linguocognitive and linguocultural approaches. From the perspective of linguoculturology, a concept resembles a fragment of culture within human consciousness, through which culture enters the spiritual world of a person. On the other hand, a concept is also viewed as a means through which a person enters culture and, in some cases, influences it.

Linguocognitive studies are typological in orientation and aim to identify the general laws governing the formation of mental representations. They focus on a semasiological direction: from meaning (concept) to language (the means of its verbalization).

Linguoculturology studies the relationship between language and culture as manifested in the linguistic expression of ethnic mentality. Thus, the interest of linguoculturologists is directed toward examining the nationally specific elements within mental units and toward the systematic description of the semantic features of culturally specific concepts. Nevertheless, the tendency in linguocultural studies is often onomasiological, proceeding from the name of the concept to the totality of meanings it expresses.

In the Uzbek language, the concept of wealth possesses a distinct national character. In linguistics, the notion of wealth implies peace and satisfaction with life, as well as the presence and gradual accumulation of material benefits not only in large quantities, but in amounts sufficient for their owner.

According to S. G. Vorkachev, there exists a “cognitive memory of the word,” which is connected with the semantic characteristics of a linguistic sign, its original purpose, the national mentality, and the system of spiritual values of native speakers.

The identified primary conceptual features of the lexeme “wealth” confirm the special role of this concept in human well-being:

1. Initially, wealth was associated with the concepts of “property,” “state,” “share,” and “giver.”

2. Structurally, the concept of wealth corresponds to the Latin word *fortunatus* and carries meanings such as “happiness” and “fate.”

3. Wealth possesses a meaning opposite to that of poverty.

In Vladimir Dal’s explanatory dictionary, the lexeme “wealth” is interpreted as follows:

1. A large amount of money, any kind of property, and so on;

2. A prosperous life, abundance, or the great quantity or value of something.

In the dictionary of synonyms of the Uzbek language, the lexical unit “wealth” is given the following definitions:

1. Well-being, prosperity, happiness;
2. Possession of something in large quantity: the abundance of objects desired by humans, the abundance of earthly property, prosperity, wealth;
3. Rich reserves: large accumulations, riches;
4. All property that possesses monetary value or is valuable in any form of exchange;
5. All material objects of economic significance, especially reserves of useful goods that consistently possess economic value.

The analysis of these dictionary entries allows us to conclude that, for the people, wealth is primarily associated with material values that ensure a comfortable life. In addition, synonyms of this representative lexeme have been identified, including: money, funds, riches, prosperity, abundance, and purse.

Another definition of the lexeme “wealth” is taken from the explanatory dictionary of the Russian language edited by T. F. Efremova, in which it is interpreted as “a large amount of money, valuable objects, and property.” All definitions in the Russian language are based primarily on the meanings of “the presence, accumulation, and preservation of material and financial values.”

Conclusion. Thus, we may conclude that proverbs hold great significance in the linguistic consciousness of representatives of any culture. It should also be noted that folk proverbs have survived for many years up to the present day without losing their conceptual importance. They embody knowledge that is significant for a particular people and reflect the national characteristics that have been inherent to that nation since ancient times.

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