

Interpreting the Concept of “Poverty” in Uzbek Language Phraseology

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Abstract: This article explores the field of cognitive linguistics and the related concept of the linguistic and cultural (conceptual) view of the world. It examines the notion of cultural connotation and the discipline of linguoculturology, focusing specifically on the phraseological concept. The research investigates phraseological expressions created in the Uzbek language that are related to the concept of “poverty”. By analyzing these linguistic units, the article aims to gain insights into the way of life, living conditions, thinking, and perceptions of people as reflected through the phraseological representations of the concept of “poverty” within the context of artistic texts.

Key Words: Concept, Conceptosphere, Linguoculturology, Phraseological Concept, Poverty.

As times change, so too does the concept of humanity and society. Language is a means of information exchange between people and within society, but the realm of concepts is broader than the confines of language alone. This is because a person's capacity for thought extends beyond their ability to speak.

A concept is an abstract symbol represented by an image, form, or idea in a person's mind. After people perceive abstract and concrete objects, events, and facts, this sensory input becomes information that can be processed. In order to remember and communicate these abstract informational symbols, there must be interaction and understanding between people.

Thus, concepts are created through the perception and comprehension of information, which can then be utilized in communication through the process of recollection. As Ulgen suggests, when a person encounters certain objects and events, they instinctively attempt to understand them and develop corresponding conceptual representations. [19].

Concepts are a fundamental form of knowledge that hold meaning within the human mind. In the process of gaining understanding, a person perceives the stimuli affecting their senses and creates mental representations about the properties of those stimuli, generalizing their characteristics.

A concept is formed through this generalization of sensory input, whether it be visual, auditory, or otherwise. As Ulgen suggests, this is the initial stage of concept formation, where it is “based on generalization” [19]. For example, the concept of “sun” is characterized by its circular shape and the emission of light - these are the common features a person recognizes and generalizes to develop the conceptual representation.

An organized collection of such concepts within the human mind constitutes an individual's “conceptosphere” [1]. Concepts are crucial in the field of modern linguistics, with many scholars viewing them as the linguistic framework through which we perceive the world.

This conceptosphere is a purely mental domain, comprised of mental imagery, diagrams, frameworks, scripts, gestalts (complex representations of the external world), abstract objects, and various generalized symbols of the environment. It is through this conceptual system that people are able to comprehend and make sense of their experiences. [1].

Cultural connotation is a semantic interpretation of linguistic units that carry cultural significance. Phraseological expressions, as part of cultural categories, figuratively convey people's character traits

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and experiences. Cultural traditions reflecting the historical, spiritual, and everyday experiences of a nation play a crucial role in the creation of these idiomatic expressions. According to linguist V. N. Telia, the topic of speech activity has always been considered a subject of national culture [12].

Linguistics as an independent field emerged in the 20th century, with scholars such as V.N. Teliya, Yu.S. Stepanov, A.D. Arutyunova, V.V. Vorobyev, V. Shaklein, and V.A. Maslova conducting pioneering research in this direction.

On one hand, the structure of national-cultural linguistic units is organized based on specific rules; on the other, concepts, symbols, and signs serve to connect them into a cohesive system. Linguoculturology, a branch of ethnolinguistics, studies the mutual aspects of language and culture and their interaction.

V. N. Telia believes that the interplay of language and cultural types in linguocultural studies aims to examine and describe not only the ethnic form, but also the current state of national and universal cultures or particular periods and social groups [12]. According to Roysenson, the phraseological composition of a language not only expresses “its most unique phenomenon”, but also reflects the national identity of the people and their worldview [12].

Given that linguoculturology encompasses the phraseological fund of a language, this article analyzes the phraseological expressions of the Uzbek language within the conceptual framework of “poverty”. The lexeme “poor” refers to one who lives in need, lacking sufficient means to sustain themselves. [20].

1. One Coat (or Tunic) Not Divided into Two (*Bir choponi (yoki to‘ni) ikki bo‘lmadi*).

This idiomatic expression refers to a person who lived in perpetual poverty and endured a life of hardship. For example: “*My hand is thin, so as not to be ashamed in front of people, he circumcised the children's hands five times to make them halal. As far as I can remember, my father's coat was not in two*” [16; 201].

2. Not Wearing a Belt (*Belbog‘ga yolchimaslik*).

This phrase suggests that a person is not wealthy, but their financial conditions are not entirely destitute either. In the following examples, the same phraseological expressions of “the same coat (or tunic) was not divided” and “not wearing a belt” were used, both conveying the concept of “poverty”. The profession of a belter is a tailor.

Always Bread Made from Corn

This expression suggests that a person, in this case, “Bozchi”, is perpetually poor and unable to afford more than the most basic sustenance, such as corn bread.

“Bozchi Doesn't Want to Wear a Belt”

This idiomatic phrase further reinforces the concept of Bozchi's poverty, implying that he cannot even afford a simple belt.

There is Also an Irreplaceable Coat

This statement emphasizes the idea that Bozchi's poverty is so severe that he is limited to a single, irreplaceable coat [15; 190].

3. One Did Not Become Two (*Biri ikki bo‘lmadi*).

In this phraseological expression, it is emphasized that a person's life and earnings are not blessed, and they remain trapped in a state of need. *The rhetorical question “If not so rotten? Well, let's say it's gone. So, does one make two? Or will it be added to the height?” further reinforces the notion of unending poverty [3; 197].*

4. To See the Bottom of the Wallet (*Hamyonining tagi ko‘rinmoq*).



This phrase is used to describe a situation where a person has depleted their financial resources. As stated, *“Beknazar's time was tight, the bottom of his wallet was showing, so he had limited opportunities to play hide-and-peek with the girl”* [8;114].

5. There is No Jaundice (*Sariq chaqasi yo 'q*).

This expression suggests that a person has no money and lives in poverty. As illustrated in the examples: *“How much money do you always have? 'I don't even have yellow spots.' Leave as soon as possible without increasing the conversation”* [14;138], and *“I had to follow him if I didn't want to. I didn't even have a yellow coin in my pocket”* [4;97], the phrase *“no jaundice”* implies a complete lack of funds.

6. At the Tip of the Hand (*Qo 'l uchida*).

This expression means that a person lived in a helpless situation and led a carefree life. As stated, *“How will his parents, who are old enough to make ends meet, pay for this?”* [11; 87], and *“They have a child and a livelihood at the tip of their hands”* [13; 52], the phrase suggests a precarious financial state where the person's resources are limited to the bare minimum.

7. His Hand is Short (or Short, Thin) (*Qo 'li kalta (yoki) qisqa, yupqa*).

This phrase describes a person who has few opportunities, is limited, and cannot afford many things. For example, *“He was too short-handed to give money to the people there, but now he is too short-tempered to claim”* [10; 86], and *“Apparently, the 'entrepreneur' wants to buy the house of one of the honest penmen, who is unable to build a building because of his thin hands”* [21], convey the idea of a person's financial and resource constraints.

8. To Suck Dirt from the Teeth (*Tishining kirini so 'rmoq*)

This expression means and refers to the fact that a person has nothing to eat. It implies a state of extreme poverty and deprivation. Sister Risolat began to pray:

Aunt John, There is a Commission

In this exchange, the phrase “there is a commission” is used sarcastically to highlight the dire financial situation of the speaker's child. The rhetorical question “Should he suck the dirt from his teeth saying that 'the commission has arrived'?” [6; 178] suggests that the child is so impoverished that they have nothing to eat, even as a purported commission or payment is mentioned.

Abdulla Sucking the Dirt from His Teeth

This example further illustrates the expression of extreme poverty, where *Abdulla “was sucking the dirt from his teeth”* [7;202], indicating that he had nothing to eat and was reduced to such desperate measures.

9. The Bowl is Empty (*Kosasi oqarmaydi*)

This expression means that there is no milk cow in the house or that a person's life has not improved and their situation has not bettered. As stated, *“He beat himself here and there, he was running and performing orphan duties in various courts, and he could not go beyond that, and his cup did not overflow. On top of that, he was not lucky in his family life”* [19;114], the “empty bowl” metaphor suggests a life devoid of improvement or fulfillment.

10. Half of bread Phrase (*Noni yarimta*)

This expression describes the fact that a person's earnings are reduced or lacking due to a partner or competitor. In the example, *“Yaqub Toram can't take three or four reliable ringleaders with him during this trip! In that case... I'd rather have half a loaf, what will happen if Yaqub Toram's brain works a little bit and the craft he discovered is exposed?!”* [17; 368], the “half of bread” phrase implies a diminished or limited income due to external factors.

11. The 'Dog Lying Down' and 'Mirza Standing Up' Expressions (*It yotish, mirza turish*)



These expressions refer to a person's living in a state of destitution or abject poverty. The rhetorical questions "*What is this - lying down, living as a mirza, wandering around renting? Is this also living?*" [2;130] suggest a life of utter destitution, where one is reduced to a state of dog-like living or a vagrant existence.

12. Borrowing a Bone from a Dog (*Itidan suyak qarz*).

This phrase means that a person is in a state of poverty, having to borrow money from everyone and being unable to pay back the debt. As stated, "*Has one been two for twenty years? We live by borrowing a bone from every dog*" [18; 198], the metaphor of borrowing a bone from a dog implies a desperate, impoverished condition.

Lexical Expressions of Poverty

The phraseological units used in this article employ various lexemes as the core of the expressions to convey the concept of "*poverty*". For example, the use of lexemes such as "*coat (or coat)*", "*belt*", "*wallet*", "*yellow chaka*", and "*sarduch chaka*" in the sense of "*scarcity*" or "*insufficiency*" collectively contribute to creating expressions that capture the materiality and limited means associated with poverty.

Somatic Phraseology

Expressions like "*at the tip of the hand, the hand is short (or short, thin)*" and "*to suck the dirt from the teeth*" are examples of somatic phraseology, where body parts (hand, teeth) are used to express the limited and constrained capabilities of a person living in poverty. The cup is not empty, the bread is half - these phraseological expressions include food terms, and the lexemes of bread, cup, and white show that there is no blessing and fullness in marriage. The phrase "*his cup is not white*" and "*his mouth is white*" are mutually contradictory phraseology.

Zoonymic Phraseology of Poverty

Phrases such as "*the dog lying down*" and "*borrowing a bone from the dog*" are examples of phraseologisms with a zoonymic (animal-based) component. While the dog is often a symbol of loyalty and devotion, these particular phrases contain negative connotations, conveying ideas of indebtedness, difficulty, and limited opportunities for the person.

The Role of Lifestyle, Thinking, and Environment

The expressions analyzed in this article reflect the important role that people's lifestyle, thinking, and environment play in the formation of linguistic expressions. By examining these phraseological units, it is possible to gain insight into the ways in which people conceptualize and articulate the notion of "poverty".

Conclusion

The analysis in this article considers the interaction between language and the mentality of the Uzbek people within the framework of the concept of "*poverty*". Phraseological units such as "*one coat (or coat) did not split*", "*the bottom of his wallet was visible*", "*at the tip of his hand, his arm is short*", "*his cup is not white*", "*half a loaf of bread*", and "*there is no yellow chaka*" are actively used in the Uzbek language. The conceptual study and analysis of these phraseological expressions contribute to the understanding of their role in artistic texts and the development of the linguistic and cultural aspects of Uzbek phraseology.

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