

ABOUT OF THE CONCEPT “WEALTH AND POVERTY” IN THE PAREMYOLOGICAL PICTURE OF THE WORLD

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Abstract: *The article discusses the conceptual and axiological components of the concepts of "wealth" and "poverty" in the paremiological picture of the world. The concept of "wealth" in the Tajik language picture of the world represents the lexeme "rich" "richness" "money," and the concept of "poverty" expresses the lexeme "poor". The archiseme of the lexical meaning of the word "wealth" is "the presence of material values," and the archiseme of the lexical meaning of the word "poor" is the absence of these values. The conceptsphere of "wealth" and "poverty" has one foundation, but different peaks.*

Key words: *concept "wealth," concept "poverty," conceptsphere, proverbs and sayings, paremias.*

Paremic units of the language are such forms of folk art that reflect the many years of experience of the people, their ethnocultural originality and mentality. One element of perception of reality is the categories of wealth and poverty. It is they who talk about the greater or lesser stratification of society, about its economic condition, the desire for social prestige.

In the Tajik language picture of the world, "wealth" as a value is the bearer of both positive and negative connotations. For the most part, "wealth" is viewed in a positive aspect and means good, both material and spiritual. The Tajik language picture of the world presents paremias that describe "wealth" as the good of the people: intelligence, kindness, generosity, friendship, respect for the family is much more important than material goods. However, it should be noted that the frequency of proverbs and sayings with positive connotation according to the "Dictionary of Tajik proverbs and sayings" by S.Begmatova [1] is significantly less compared to the negative connotation of the concept of "wealth." Consider paremias that describe "wealth" as a boon.

Wise Tajik proverbs and sayings are distinguished by insight into family life. They emphasize that consent in the family is the main wealth of a person: "If there is a way in the family, wealth will not be needed."

Great importance is attached to such a quality of wealth as power. With money, a person has power, honor and respect in society, which is confirmed by the following proverbs: "Wealth will pass through any mountains." "There's wealth, there's honor, there's honor, there's respect." "Even the mountain is afraid of money."

In the proverb picture of the Tajik world, wealth is seen as a temporary phenomenon, "it can appear suddenly and also quickly disappear" [3, p. 130]: A super-rich person can also lose his money and become an ordinary person: "Wealth that spring snow." "Wealth is water: as came and gone." "The rich man will always not be rich."

Tajik proverbs warn that both rich and poor are not eternal, and you cannot take wealth with you to that world: "Both the rich die and the poor." "No matter how much wealth you collect, everything will stay here."

In the language picture of the world, not only Tajiks, but also other peoples, mind and knowledge are valued above wealth: "Mind is more expensive than wealth." "Knowledge is wealth."

The concepts of stinginess and greed appear in the Tajik language picture as anti-hatred and are considered as social evil and misfortune. According to the Tajik proverb picture of the world, such universal social qualities as wealth and poverty make a person either greedy or generous: wealth makes him greedy and poverty makes him generous. "Wealth makes a person greedy, poverty makes him generous." In the Tajik mentality, the richer a person is, the greedier: "The richer, the greedier."

Generosity and greed as binomial concepts are compared to wealth and poverty: "A generous poor man is better than a greedy rich man."

Greed, as a negative feature of a person, is substantively inherent in a rich person. In the Tajik mentality, with age, a person becomes smarter and wiser, but the rich, even with age, remains greedy: "With age, the rich becomes greedier."

A rich man to such an extent of care and envy that his eyes look greedily at the property of the poor: "The eyes of the rich man look at the property of the poor man."

As you can see, these proverbs illustrate "wealth" in a negative aspect. The presence of a material good is not only undesirable, it spoils a person, leads to stinginess, deterioration of interpersonal relations.

Greed in Tajik proverbs is an evil that does not bring to good: "Greed does not bring to good."

Throughout the existence of mankind, people have asked themselves questions related to whether it is possible to be honest and rich, or honesty is associated with poverty, whether wealth will bring freedom or a person will depend on it.

Linguistic and cultural analysis allows us to say that honesty is one of the main elements of the concept of "wealth", which is more expensive than material wealth, for example: "An honest name is more expensive than wealth."

Tajiks consider friendship one of the important values of wealth. However, in the proverbial fund of the Tajik language, the meaning of "friendship" in relation to wealth is manifested in two ways. First, a proverb with a deliberate meaning says that a person has friends when he is rich: "When you get rich, friends will appear." On the other hand, wealth finds people and enemies: "Science makes friends, wealth makes enemies."

In the Tajik proverbial picture of the world, money is the most common means of expressing the concept of "wealth". In the linguistic culture under study, they are considered as a symbol of wealth. The attitude to money in society is undergoing significant changes. Money in modern life can be a source of good, i.e. through money, a person can benefit both himself and society, for example, provide material assistance to the poor.

Tajik proverbs and sayings warn that grief accompanies wealth:

"If you don't want great grief, don't strive for great wealth."

In the Tajik language, the greatest wealth is health: "The greatest wealth is health." Therefore, Tajiks offer material wealth to others, and health to themselves. "Wealth - to strangers, health - to themselves."

Proverbs and sayings that fixed the attitude of the Tajik people to the law - an attitude that has absorbed centuries of experience. Based on the Tajik floorboards and sayings, we can conclude that these sayings express a positive or negative attitude of different social strata of the people towards the current legislation or its implementation. Ordinary people have always experienced a negative attitude towards wealthy people who could always get around the law with the help of a ransom. "There is no law for the rich."

A number of paremic units contain the negative meaning of wealth. So, Tajik proverbs say that you should not look for brotherhood, friendship, happiness in money. This is illustrated by the following proverbs: "Happiness is not in money." "The rich brother does not know the poor brother."

Particular attention is drawn to the proverbs and sayings of the newly-born rich: "Do not ask the newly-born rich to borrow money."

According to Tajik proverbs and sayings, the rich and the poor think and think differently, they even speak on different topics, and this is logical: “The rich talk about wealth, the poor talk about children.”

The study showed that the concept of “poverty” is represented by words that go back to the same stem “poor; poor” and derivatives “poverty”, “poor”), and the concept “wealth” is represented by a fairly large number of names that have both the same (“rich man, get richer”, “rich”) and different bases (“wealth”, “rich”, “money”). The main nouns that represent and make up the names of concepts are “wealth” and “poverty”.

The concept sphere of “wealth” and “poverty” in the Tajik language has “the same base, but different peaks. The main element of the concepts (a deep understanding of wealth and poverty) is the opposition between power and subordination” [2, p. 17]. The dominants of the synonymic rows make up the names of the concepts “wealth” and “poverty”. The presence of synonymic rows suggests that there are different lexical ways of verbal representation of these concepts. The core of concepts is made up of lexemes, which are the dominants of synonymic rows, their synonyms are located on the periphery. Various shades of meanings of synonymous rows indicate the versatility and diversity of concepts.

Material and non-material perceptions of poverty and wealth are not clearly separated, since material and spiritual values are interconnected. The prospects of this study are related to the comparative study of the concepts of “wealth” and “poverty” with other related and unrelated languages, as well as the study of concepts in opposition to other concepts, which will allow establishing and identifying interconceptual relationships.

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