

CONCEPT OF WEALTH IN DIFFERENT SYSTEMATIC LANGUAGES

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Abstract: The article deals with an analytic assessment of scientific works devoted to a particular of the topical studies in cognitive and cultural linguistics, the concept of "wealth" that is included in the corpus of core ideas of various systematic languages. The article is composed of the systematization of the majority of known scientific results of verbal representation, as well as the structuring of the idea of "wealth" in the context of English and Uzbek languages.

Keywords: concept, wealth, money, language representation, national language, culture.

Introduction.

One of the most significant tasks of any language is the ability of its speakers to reflect the world in their cultural and historical development. The significance of any language is that it not only represents global and human culture, but also preserves and transmits it from generation to generation. This demonstrates its crucial significance in the formation of the individual as a person, the national character, and ethnic unity. Language is one of the most significant components of culture as a sort of human activity - the consequence of human experience in various realms of existence.

Lingvoculturology as a special field of science has given rise to a number of fruitful concepts in modern linguistics: linguculturalism, cultural language, cultural text, cultural concept, linguistic and cultural paradigm, cultural potential, cultural heritage, and events. One of the current topics of modern linguistics is the concept. This term is one of the important categories of cognitive linguistics and linguocultural studies. Although the concept is a common term for cognitive linguistics and linguocultural studies, it means two different concepts for both disciplines. At the moment, the anthropocentric approach to language embodies the latest achievements in the field of linguistics and is increasingly strengthening its status as an independent paradigm.

The content surrounding the concepts “lova”, “death”, “life”, “friendship”, “soul”, “health”, “patient” and many more essential concepts for human civilization are exposed.

Materials and methods

There are two basic ways to interpreting the "concept" in current linguistics: linguocognitive and linguo-cultural. The linguo-cognitive approach's proponents (I. A. Sternin, S. S. Kubriakova, D. S. Likhachev, P. Babushkin, S. Askoldov, and others.) define it as a mental formation that aids in the creation of a linguistic world image.

Linguo-cultural trend scientists (Wierzbicka, V. I. Karasik, U. S. Stepanov, S. G. Vorkachev, N. D. Arutyunova, U. S. Stepanov, S. K. H. Liapin, and others) regard the concept as a fundamental cultural unit, its focus.

Linguists identify system-linguistic, associative-verbal, and cultural-semiotic approaches to the problem of concept actualization (Gladkikh, 2012). One of the most fundamental forms of concept actualization is verbalization, which is a linguistic manifestation for feelings, thoughts, and behavior.

Results and discussions.

The concept of "wealth" is of significance since it is a component of the ethnos national value system as a piece of the linguistic world view. Proverbs and sayings reflect the conventional stance about the concept of "wealth" as a knowledge quantum of the language worldview since wealth has been included in the circle of fundamental interests of a human being since ancient times. Linguists regard the integration of cognitive and cultural-linguistic, psycholinguistic, and anthropocentric techniques as the methodological foundation for analyzing the verbalization of the notion "wealth" in various systematic languages.

From ancient times to the present, wealth, or money, has been integrated into people's lives. The associated idea reflects people's attitudes toward this issue as a result of societal changes, as riches have invaded practically every field.

As a linguocultural phenomenon, the emblem of riches is termed "snake" in Uzbek culture. Some people believe that having a snake in their home or seeing this critter in their dreams will bring them happiness and fortune. However, in Uzbek society, "wealth" does not always refer to money or something precious. The old Uzbek proverb "Your health is your wealth" is frequently used.

Conclusion

WEALTH, as introduced in the work under consideration, is divided into four theme categories or conceptual layers. The total number of lexemes representing the notion can be classified as follows:

1. The following lexemes are used to convey the theme group material riches: wealth, rich, money, possession, expenses, property, fortune, estate, poverty, poor, inherit.
2. The amount of money, the amount (volume, quantity) - the amount of wealth is represented by the lexemes thousand, sixpence, pound.
3. The vocabulary units prosperity and prosperous are used to represent the theme group the wealth effect (effect of wealth).
4. The following lexemes convey the group's spiritual values: happiness, knowledge, friendliness, politeness, wise, sensible, compassion, confidence, faithfulness, hospitality, clever, wisdom.

The novel's events demonstrate that worldly prosperity is detrimental if a man lacks moral wealth. The novel's main plot - a manhunt - is revealed laconically and composedly by the writer, and the issue of financial prosperity becomes prominent in this environment. However, as the study revealed, Jane Austin associates riches in her author's world view with more than just worldly values. She also places a high priority on the spiritual realm and moral qualities.

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