



THE MATERIAL AND SPIRITUAL ASPECTS OF THE CONCEPT OF POVERTY IN THE UZBEK LINGUISTIC WORLDVIEW

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Annotation

This thesis examines the material and spiritual dimensions of the concept of poverty in the Uzbek linguistic worldview based on the analysis of literary texts. The study explores the verbalization of the concept of poverty through lexical units employed in Oybek's novels **Qutlug' qon (Blessed Blood)** and **Bolalik (Childhood)**, as well as other literary works. The analysis demonstrates that poverty is not merely an economic condition but also a complex linguocultural concept reflecting spiritual, moral, and psychological deprivation.

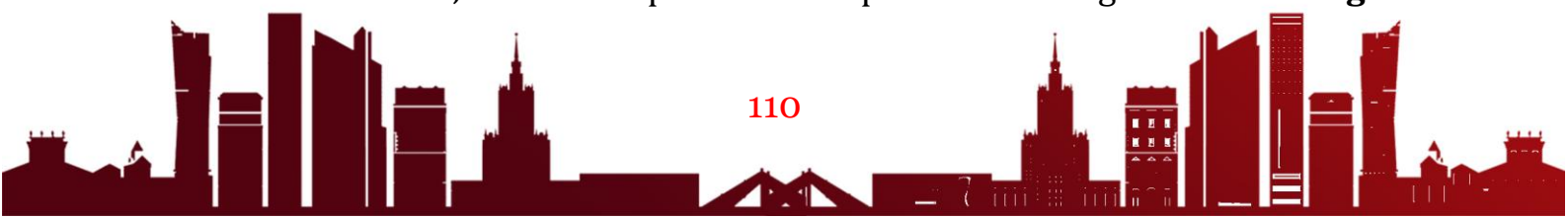
Keywords: concept of poverty, Uzbek linguistic worldview, material poverty, spiritual poverty, verbalization, linguocultural concept, literary texts.

Main Body

In the Uzbek linguistic worldview, the concept of poverty encompasses both material and spiritual dimensions. Material poverty is associated with economic hardship, insufficient income, poor living conditions, and limited material resources, whereas spiritual poverty reflects moral weakness, inner emptiness, and the absence of ethical values. Therefore, the concept of poverty is expressed through various lexical units, figurative expressions, and literary images.

In Oybek's novel **Qutlug' qon** material poverty is represented through the lives of ordinary peasants. Lexical units such as **kasod (economic stagnation)**, **ulovsizlik (lack of transport)**, and **barakat qolmadi (loss of prosperity/productivity)** serve as linguistic indicators of economic deprivation. In particular, **kasod** denotes not only unsuccessful trade but also the semantic features of loss and failure, thereby expanding the conceptual meaning of poverty. Likewise, **ulovsizlik** reflects the lack of transportation and working resources, while **barakat qolmadi** emphasizes the absence of economic benefit from agricultural labour.

Other lexical units, including **ochlik (hunger)**, **yalang'ochlik (nakedness)**, **eski (old, worn-out)**, **yalangoyoq (barefoot)**, and **qip-yalang'och (completely naked)**, also function as verbal markers of material poverty. In literary discourse, these expressions symbolize not only the lack of food, clothing, and other basic necessities but also social vulnerability and economic insecurity. For example, the phrase **och-yalang'och (hungry and naked)** highlights the inability to satisfy basic human needs, whereas repeated descriptions involving **eski** and **eskigina**





(old, worn-out) clothes, houses, and household items implicitly convey poverty without explicitly naming it.

Besides its material dimension, poverty also has a spiritual aspect. Spiritual poverty is reflected through negative moral qualities such as greed, selfishness, and a lack of compassion. In **Qutlug' qon**, despite possessing material wealth, some characters demonstrate spiritual poverty through their behaviour and speech. For instance, Mirzakarimboy's wife treats poor children with contempt, revealing moral impoverishment rather than economic deprivation.

Consequently, in the Uzbek linguistic worldview, the concept of poverty represents a multidimensional linguocultural phenomenon. It reflects not only economic hardship but also moral values, social attitudes, and cultural perceptions. Through carefully selected lexical units and literary contexts, Uzbek writers reveal both the material and spiritual dimensions of poverty, demonstrating its rich representation in language

Another important semantic field representing material poverty is realized through lexical units such as *ochlik* (hunger), *yalang'ochlik* (nakedness), *yalangoyoq* (barefoot), *eski* (old, worn-out), *eskigina* (rather old/worn-out), and *yirtiq-yamoq* (torn and patched). Expressions such as "*ochlik-yalang'ochlikka ko'nikib*" ("accustomed to hunger and nakedness"), "*bola-chaqa qip-yalang'och*" ("the children were completely naked"), and "*och qoladi, yalang'och qoladi*" ("they will remain hungry and naked") indicate that even the most basic human needs cannot be satisfied. In particular, the intensified form *qip-yalang'och* (completely naked) emphasizes the most severe level of deprivation through the use of an intensifying morpheme.

In Oybek's novella *Bolalik* (Childhood), the concept of poverty is frequently verbalized through the adjectives *eski* (old, worn-out) and *eskigina* (rather old, shabby). The frequent occurrence of collocations such as *eski eshik* (old door), *eski sandiq* (old chest), *eski kavush* (old shoes), *eskigina chopon* (old robe), *eskigina do'ppi* (old skullcap), and *eski namat* (old felt mat) portrays the difficult living conditions of the characters without explicitly using the word poverty. Thus, although these lexical units do not inherently denote poverty in their dictionary meanings, within the literary context they become important verbalizers of the concept of poverty.

Similarly, expressions such as *tirikchiligi bemaza* (a miserable livelihood), *ahvoli pachava* (a wretched condition), and *tirikchilik dardida* (struggling to make a living) function as conceptual units expressing the economic and social dimensions of poverty. These expressions reflect not only the material condition



of individuals but also the hardships, anxieties, and everyday struggles associated with their lives.

The analyzed literary texts also reveal the spiritual dimension of poverty. Mirzakarimboy's wife's rude treatment of her grandchildren, together with her greed and lack of compassion, exemplifies spiritual poverty. Therefore, poverty is interpreted not only as economic deprivation but also as a deficiency in moral values, ethical principles, and the inner spiritual world of an individual.

Thus, in the Uzbek linguistic worldview, the concept of poverty is verbalized through a wide range of lexical means, while its material and spiritual dimensions are presented in close interaction within literary texts. The findings demonstrate that this concept is closely connected with the worldview and national values of the Uzbek people.

The lexeme *eski* (old, worn-out) occupies a particularly significant place in expressing the material dimension of poverty. Although the Explanatory Dictionary of the Uzbek Language does not define *eski* as directly meaning "poverty," literary texts frequently employ it as a linguistic marker of material deprivation. In particular, in Oybek's *Bolalik*, collocations such as *eski eshik* (old door), *eski kavush* (old shoes), *eski sandiq* (old chest), *eski namat* (old felt mat), *eskigina chopon* (old robe), *eskigina do'ppi* (old skullcap), *eskigina paranji* (old veil), and *eski paxsa devor* (old mud wall) effectively portray the characters' harsh living conditions. Without explicitly using the word *poor*, the author creates a vivid image of material deprivation through these lexical choices. Consequently, under the influence of context, the lexeme *eski* becomes one of the principal verbalizers of the concept of poverty.

In addition, the concept of poverty is also expressed through the lexeme *yalangoyoq* (barefoot). In the Uzbek language, this word denotes not only the absence of footwear but also a person with limited financial means. In Oybek's *Bolalik* (Childhood), descriptions such as "*yalangoyoq, yupun kiyingan, qaltiragan odamlar*" (barefoot, poorly dressed, and shivering people) and "*eski kalish, yirtiq kavush, ba'zilarimiz hatto yalangoyoq*" (old galoshes, torn shoes, and some of us were even barefoot) vividly portray the economic indicators of poverty. The co-occurrence of *yalangoyoq* with lexical units such as *yirtiq-yamoq* (torn and patched), *eski* (old, worn-out), *yupun* (poorly dressed), and *qaltiragan* (shivering) further expands the semantic field of the concept.

The research materials also demonstrate that the lexical units *och* (hungry), *ochlik* (hunger), *yalang'och* (naked), and *qip-yalang'och* (completely naked) function as important verbal markers of the material dimension of poverty.



Expressions such as "bola-chaqa qip-yalang'och" (the children were completely naked), "och qoladi, yalang'och qoladi" (they will remain hungry and naked), and "och-yalang'och qo'ymasdi" (he would not let them remain hungry and naked) depict the inability to satisfy even the most basic human needs. These lexical units signify not only hunger or lack of clothing but also the overall economic deprivation of a family, thereby forming the semantic core of the concept of poverty.

The study also analyzes expressions such as tirikchilik (livelihood), tirikchilik dardida (struggling to make a living), ahvoli pachava (a miserable condition), and tirikchiligi bemaza (a miserable livelihood) within the conceptual field of poverty. Although these expressions do not lexically denote poverty, in their contextual usage they convey economic hardship, the burden of everyday life, and difficult living conditions. For example, in the expression "tirikchilik dardida u qayerlarga bosh urmagan" (in the struggle to make a living, he tried every possible means), tirikchilik represents the economic necessity that forces a person to endure hard labour. Likewise, ahvoli pachava and tirikchiligi bemaza reflect the people's figurative evaluation of material deprivation.

The analysis demonstrates that, in the Uzbek linguistic worldview, the concept of poverty extends beyond a purely economic notion. It represents a multidimensional linguocultural phenomenon that reflects an individual's lifestyle, social status, working conditions, everyday needs, and psychological state. In literary texts, lexical units such as kasod (economic stagnation), ulovsizlik (lack of transport), barakat qolmadi (loss of prosperity), eski (old, worn-out), yalangoyoq (barefoot), och (hungry), yalang'och (naked), tirikchilik (livelihood), pachava (miserable), and bemaza (wretched, joyless) are used in close semantic association to reveal various dimensions of poverty.

Furthermore, in the Uzbek linguistic worldview, the concept of poverty reflects not only material deprivation but also an individual's social status and position within society. Literary texts reveal the linguocultural content of this concept through the working activities, living environment, and everyday life of poor people. Occupational terms such as mardikor (day labourer), dehqon (peasant), otboqar (stableman), and o'roqchi (harvester/reaper) frequently occur within the semantic field of poverty, as these figures represent individuals who work hard yet continue to live under severe economic hardship.

The analyzed texts also demonstrate that the concept of poverty is often intensified through the co-occurrence of several lexical units. Expressions such as "yalangoyoq, yupun kiyingan, qaltiragan odamlar" (barefoot, poorly dressed, and



shivering people), "eski kalish, yirtiq kavush" (old galoshes and torn shoes), and "och qoladi, yalang'och qoladi" (they will remain hungry and naked) appear within the same semantic sequence, creating a more vivid and emotionally powerful representation of poverty. Such lexical parallelism enhances the expressiveness of the literary text and produces a stronger emotional impact on the reader.

conditions, and a low standard of living. This clearly demonstrates the contextual nature of the concept.

Furthermore, the **poverty concept (kambag'allik konsepti)** is also expressed through metaphorical and evaluative linguistic devices. Expressions such as **barakat qolmadi (there is no longer any blessing or prosperity)**, **tirikchiligi bemaza (a miserable livelihood)**, and **ahvoli pachava (a wretched condition)** portray economic deprivation not directly but through figurative language. This feature reflects the Uzbek people's tendency to perceive and conceptualize the world through vivid imagery. These expressions convey not only material deprivation but also feelings of hopelessness, dissatisfaction with life, and attitudes toward harsh living conditions.

The spiritual dimension of the **poverty concept (kambag'allik konsepti)** also occupies an important place in literary works. In the research materials, the rude treatment of Mirzakarimboy's wife toward her grandchildren, her impolite behavior toward guests, and her greed demonstrate that **spiritual poverty (ma'naviy kambag'allik)** may exist even in the presence of material wealth. Thus, **spiritual poverty (ma'naviy kambag'allik)** is determined not by a person's financial status but by moral qualities, compassion, generosity, and humanity. From this perspective, the poverty concept in the Uzbek linguistic worldview emerges as a complex concept integrating two interrelated dimensions - **material poverty (moddiy kambag'allik)** and **spiritual poverty (ma'naviy kambag'allik)**.

The analysis demonstrates that the **poverty concept (kambag'allik konsepti)** is verbalized in the Uzbek language through a wide range of lexical means. Lexical units such as **kasod (economic decline/slump)**, **ulovsizlik (lack of draught animals or means of transport)**, **ochlik (hunger)**, **yalang'ochlik (nakedness)**, **yalangoyoq (barefoot)**, **eski (old/worn-out)**, **eskigina (old and shabby)**, **yirtiq (torn)**, **bemaza (miserable)**, **pachava (wretched condition)**, and **tirikchilik (livelihood)** reveal different semantic facets of the concept. Functioning together within the same conceptual field, these lexical units reflect



the Uzbek people's national perception of poverty and their system of cultural values.

Conclusion

The analysis demonstrates that the **poverty concept** in the Uzbek linguistic worldview extends beyond mere material deprivation and represents a complex **linguocultural phenomenon** closely associated with an individual's social status, emotional experiences, and moral values. In literary texts, the poverty concept is verbalized through lexical units such as **kasod (economic decline/slump)**, **ulovsizlik (lack of draught animals or means of transport)**, **ochlik (hunger)**, **yalang'ochlik (nakedness)**, **yalangoyoq (barefoot)**, **eski (old/worn-out)**, **eskigina (old and shabby)**, **bemaza (miserable)**, **pachava (wretched condition)**, and **tirikchilik (livelihood)**, as well as through various figurative expressions.

The findings reveal that although certain lexemes do not inherently denote poverty in their dictionary meanings, they become significant indicators of **material poverty (moddiy kambag'allik)** within literary contexts and thus enter the conceptual field of the poverty concept. Furthermore, the **poverty concept (kambag'allik konsepti)** is inseparably connected with the spiritual dimension of human life. The absence of compassion, generosity, courtesy, and moral values is interpreted as **spiritual poverty (ma'naviy kambag'allik)**. Therefore, in the Uzbek linguistic worldview, the **poverty concept (kambag'allik konsepti)** emerges as one of the key concepts integrating both **material (moddiy)** and **spiritual (ma'naviy)** dimensions, while reflecting the Uzbek people's national worldview and system of cultural values.

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