

SYMMETRICAL AND ASYMMETRICAL CHARACTERISTICS OF THE LEXEMES “WEALTH/POVERTY” IN UZBEK LANGUAGE

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***Abstract:** In recent years, the study of the categories of symmetry and asymmetry in linguistics has not only allowed us to understand the foundations of language but also the national and mental stereotypes of a particular people. The goal of this article is to help native speakers understand the full range of basic lexical combinations used in this area, apply the most essential ones in communication, determine the semantic relationships between lexical combinations, and identify the symmetrical and asymmetrical characteristics of the lexemes "wealth/poverty" in the Uzbek language.*

***Keywords:** wealth, poverty, symmetry, asymmetry, lexeme, paradigmatic, syntagmatic, quantitative category, concept.*

***Аннотация.** В последние годы изучение категорий симметрии и асимметрии в лингвистике не только позволило увидеть основы языка, но и понять национально-ментальные стереотипы конкретного народа. Цель данной статьи — помочь носителям языка понять весь спектр основных лексических сочетаний, используемых в данной области, применять наиболее необходимые в процессе общения, определить семантическую связь лексических сочетаний друг с другом, а также выявить симметричные и асимметричные характеристики лексем «богатство/бедность» в узбекском языке.*

***Ключевые слова:** богатство, бедность, симметрия, асимметрия, лексема, парадигматическая, синтагматическая, количественная категория, концепт.*

***Annotatsiya:** Keyingi yillarda tilshunoslikdagi simmetriya va asimmetriya kategoriyalarini o‘rganish nafaqat tilning negizini ko‘rish, ma’lum bir xalqning milliy-mentalital stereotiplarini tushunish imkoniyatini ham beradi. Ushbu maqola tilshunoslikdagi simmetriya va asimmetriya nazariyasi til sohiblariga ma’lum bir sohada ishlatiluvchi leksik birikmalarning asosiy jamg‘armasini butun ko‘lami bilan anglash, muloqot jarayonida ulardan eng zarurlarini qo‘llash, leksik birikmalarning bir-birlari bilan mazmuniy jihatdan bog‘lanishi hamda o‘zbek*

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tilida “boylik/kambag‘allik” leksemalarining simmetrik va asimmetrik xususiyatlarini aniqlashga qaratilgan.

***Kalit so‘zlar:** boylik, kambag‘allik, simmetriya, asimmetriya, leksema, paradigmatic, sintagmatik, miqdor kategoriyasi, konsept.*

Introduction. It is known that "the initial concepts of symmetry and asymmetry were based on mythological and religious views, which led to a qualitative distinction between right and left, and to an axiological attitude towards them, especially in their expression in language, and to positive and negative characteristics" [1: 291].

By symmetrical and asymmetrical analysis of the lexemes "wealth and poverty" we mean a system of linguistic units united around the invariant archiseme "wealth and poverty", having their own place in this field, having different morphological and syntactic structures and patterns, having different degrees of close or distant semantic relations to the invariant meaning (far from the main meaning), having one or more symmetrical meanings, mono- or polyfunctional, in mutual paradigmatic and syntagmatic relations, active and inactive depending on their function, and having different color characteristics in terms of expressiveness.

Main part. The lexemes “wealth and poverty” in the symmetrical meaning have a content and a plan of expression. By the content plan of symmetry and asymmetry, we understand the set of close and distant integral and differential semes related to the general archiseme “wealth and poverty”. By the plan of expression of symmetry and asymmetry, we understand various lexical units united around the general meaning of “wealth and poverty”, formed within the possibilities of the phonetic, lexical, grammatical laws of the language, having visual and auditory forms characteristic of oral and written speech.

Revealing the linguistic content features of language units that form separate paradigmatic rows, grouped into one area based on the symmetrical meaning of the lexeme "wealth and poverty" in the Uzbek language, is of both theoretical and practical importance.

In studying the symmetrical and asymmetrical meanings of the lexemes "wealth and poverty" in the Uzbek language, we paid attention to their etymological origin. As a result, it was found that there is a lot of interesting information related to these lexemes.

We have defined the concept of “wealth and poverty” in the “Explanatory Dictionary of the Uzbek Language” edited by E. Begmatov and A. Madvaliev. In the Uzbek language, the nouns “wealth and poverty” contain various symmetrical and asymmetrical meanings and serve as the semantic center of a large number of word families. First of all, according to the definition of the

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word “wealth” in the dictionary, it expresses the meanings of “being rich, a wealthy position, a collection of property, a set, abundance”. In this dictionary (Volume I), the following main meanings of the word “wealth” from the noun category are given:

1. The world, the state, property. For example: *Sixteen thousand sheep, two and a half thousand horses are not a joke of wealth* (P.Kodirov, “Yulduzli tunlar”).

2. A complex of natural, material resources. *Underground resources. Material resources. Natural resources. Fossil resources. Our influential scientists are making a significant contribution to the study of the natural resources of our country.* (From the newspaper).

3. The product, complex of mental, spiritual, and moral activity. *For example: The people must preserve their language as the greatest national treasure.* (From the newspaper).

4. Economically strong, lacking nothing, full, wealthy. *For example: If a country is rich, its market will also be full.* (U.Normatov, “Talent tarbiyasi”).

Also, the analysis of the ancient testaments of the holy books shows that the lexeme "wealth" is used many times in the vocabulary in both symmetrical and asymmetrical meanings, allowing us to conclude that it means material and spiritual wealth. Along with the lexeme "wealth", one can also find other expressions related to material wealth, such as a large treasure, gold, silver, cattle, slaves, camels, sheep, donkeys.

The symmetrical concept of the lexeme "wealth" reflects not only the material state, but also the spiritual values of a person. Accordingly, these concepts are divided into two:

1. Lexemes expressing material wealth with symmetrical and asymmetrical content: *land and water, buildings, property, gold, silver, pearls, treasures, sheep, donkeys, camels, herds of cattle, servants, slaves, dinar, love of money, slavery, dependence.*

2. Lexemes expressing spiritual wealth with symmetrical and asymmetrical content: *faith, self-denial, love, following, worldly freedom, wisdom, good name, fame, blessing, loyal friends, good relations, virtue, peaceful life, hospitality, greatness heavenly treasures, treasures of the heart. goodness, God's grace, gift, mercy, harmony.*

We found it necessary to study these two groups by dividing them into smaller groups. In it, the lexeme "wealth" acts as a reflection of the material state (the classification was carried out on the basis of the principle of the presence/absence of material wealth), as well as the methods and laws of acquiring and destroying wealth (asymmetric). It included 4 small groups:

1) Possessing wealth: luxurious, opulent, affluent; exalted: For example: *“Akbarali boylik to‘plab ... qachondir Hindistonga sayohat qilishini orzu qiladi, tilagiga yetdimikan?”* (X.Sultonov “Onamni yurti”);

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2) Disposal of wealth: waste, squandering, inefficiency, wastefulness, frivolity, overspending, excess, expenditure, plunder: *“Tejam bilan ishlatsang, uy ro‘zg‘oring but. Isrof bilan ishlatsang, yomon kunni kut”* (“Qanotli so‘zlar”);

3) Characteristics of wealth: honesty, truthfulness, justice, purity, conscientiousness, gambling, integrity, generosity. For example: *“Men mavizni tamom shar‘iy qilib tayyorlayman, tunov kuni mahallamizning boylari halolligiga fatvo berib ketdilar”* (A.Qodiriy “O‘tgan kunlar”);

4) Wealth "philosophy" (ethics): *“hisob-kitobli pul, tejab ishlatiladigon boyluk, xalq boyligi, xalol-harom boyluk”*.

The second group is considered "wealth" in relation to the personal qualities of a person and the value system of society. The opposition of material wealth to spiritual values, characteristic of the Uzbek mentality, is based on the symmetrical and asymmetrical aspects of wealth and the contradictory attitude towards it. In the Uzbek language, this group is represented by the following subgroups:

1) Wealth is love: *love, selfishness, care, love for God, etc.*; For example: *“Otam bo‘lmasangiz ham meni otalik muhabbati bilan sevgan sodiq va mehribon kishimsiz, ya‘ni ma‘naviy otam”*. (A.Kodiriy “O‘tgan kunlar”);

2) Wealth is friendship: *true, genuine, loyal, affectionate*; For example: *“Haqiqiy do‘stda insonning eng yaxshi xislatlari mujassamlashgan bo‘ladi”* (From the newspaper);

3) Wealth is health: *may your health and wealth be good, your limbs healthy, your mind sound, and your spirits upbeat*;

4) Wealth is values (intelligence, dignity, happiness): *good luck, being happy, achieving one's dream, achieving success*;

5) Wealth is power: *gold, march, unique, beautiful, unique*; For example: *“Noyob talant egasi bo‘lgan Yusufjon qiziq o‘z xalqining aziz farzantlaridan biridir”* (T.Obidov “Yusufjon qiziq”);

6) Wealth is the product of creative intellectual activity: *literary, artistic, scientific, discoveries, broadcasts*; For example: *“Navoiy hayoti yo‘lida yozgan barcha adabiy boyliklarini yosh avlodga qoldirgan buyuk siymodir”* (Oybek “Navoiy”);

7) An assessment that is contrary to wealth: *unworthy, inappropriate, hypocritical, arrogant, etc.* For example: *“Boylarni sodda xalqni aldab, ularni xalol mexnatlarini qadrsizlash munofiqlikdir”* (M.Ismoilijiy “Farg‘ona t.o.”).

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If we pay attention to the symmetrical and asymmetrical structure of the lexeme "wealth", it should be noted that the object of this study consists of many small microconcepts, which reflect the characteristics of wealth in human life.

Each microconcept included in the concepts of "wealth" in the symmetrical aspect differs in its wide scope in the scale of its lexical and phraseological units in the Uzbek language.

It is worth noting that most poverty-related lexemes are formed through a new method of word formation, which is characteristic of the modern Uzbek language, the semantic method. When talking about word formation models, it is appropriate to understand in more depth the process of symmetrical development of poverty-related lexemes and the structural and semantic features of new terms that have not yet been reflected in dictionaries.

One of the indicators of linguistic richness is the presence of synonyms, as well as quasi-synonyms (partial or ambiguous synonyms), which allow expressing one concept in several ways, as well as synonyms (partial or ambiguous synonyms). Synonyms may differ from other words in additional shades of meaning, emotionality, expressiveness, stylistic aspects, respectively.

The above linguistic units are the main linguistic means that serve to form the center (core), periphery and three segments of the semantic field of “poverty”.

The main part of the concept of "poverty" is occupied by the asymmetric meaning of the periphery, since this asymmetric meaning intersects with other concepts in the same field and is inextricably linked with each other in terms of content, which serves to enrich the content structures with their additional meanings and signs. In the process of analyzing examples taken from explanatory dictionaries, these semantic signs are highlighted in the implementation of the concept of "poverty" in speech.

It should be noted that the volume of linguistic means used at the level of concepts of the asymmetric meaning of the lexeme "poverty" is extremely rich in linguistic materials. They cover a large layer of information. Many means in expressing the concept of "poverty" reflect different meanings in different directions. The realization of asymmetry does not require the presence of peripheral signs and their full implementation, but rather the center of this semantic field.

From the above symmetrical and asymmetrical structure of the concept of "poverty", we can see that we have observed the expression of this lexeme in the language with various linguistic means. As a result, it became clear that linguistic units reveal the internal state of a person, psychological abilities, physiological appearance and behavior, and in the language, such word groups as adjectives, adverbs and nouns, revealing the character of a person.

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Conclusion. Based on the results obtained during the analysis, the demonstration of symmetrical and asymmetrical structures and explanations made it possible to explain all the meanings of the components of the lexeme “wealth and poverty”. The conceptual signs obtained by us, information about their interrelation, as well as the frequency of use of the asymmetrical structure of the semantics of “wealth and poverty” showed. This, of course, is a feature of the performance of asymmetrical concepts in this speech. Therefore, symmetry is expressed in this speech.

The structural description of the studied “wealth and poverty” allowed us to bring into a certain system (order) various linguistic means used to indicate symmetrical and asymmetrical concepts.

It was confirmed that the above symmetric and asymmetrical analysis of the lexical combination “wealth and poverty” gives rise to a functionally and semantically clear structure with various linguistic units. Its structural elements are the core component, which is semantically simple and consists of a lexical unit or several units containing the general meaning of the semantic field; the center - a number of layers surrounding the core - are lexical units with a more semantically complex value; and the periphery consists of secondary parts that, with their main meanings, enter other types of semantic fields and express the semantics of this field through certain linguistic units.

In conclusion, the use of this approach and the conduct of symmetric and asymmetric analysis, the expansion of the object of research and its future refinement, in our opinion, will allow for the improvement of modern linguistics methodology, its coordination and integration in the semantic and cognitive directions.

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