

The Concept of "Money" in the Context of National Linguocultures

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Abstract:

This paper presents an analytical review of scientific works devoted to one of the topical studies in cognitive and cultural linguistics, to the concept of "money" that is included in the corpus of basic concepts of European civilization. The framework consists of systematization of most of existing scientific results of verbal representation, structuring of the concept of "money" in the context of Russian, English, German, French languages. A comparative analysis of the ways and means of language representation of the concept "money" in Russian, English, German, French, sets the combination of versatile and specific features that embody the nature of the concept of "money" in these national languages. The obtained scientific findings represent the opportunities of an embodiment of the general cultural concept of "money" in national linguocultures. The practical value is determined by the fact that the obtained structured scientific data in the specified conceptual field can be used by scientists when developing linguoculturological dictionaries of basic concepts of European culture, as well as in the development of training courses, for which these dictionaries will become a content database.

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

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Introduction

One of the current trends in modern linguistics is cognitive linguistics, the subject of which is mental formations such as the conceptual worldview, conceptual categories, concepts, frames, etc. In recent decades, linguistic studies have been focused on discussing the problem of culture, language and consciousness interrelation due to interdisciplinary scientific knowledge integration (Yuzhakova & Polyakova, 2018). Therefore, close attention is paid to the study of concepts and verbal means embodying them within the framework of linguistic and cultural studies, cognitive linguistics, and discourse analysis. A large number of scientific articles and thesis works, devoted to the problem of basic European civilization concepts representation, indicate the relevance of the above phenomena study in relation to the national cultural worldview and the ethnos national mentality, leaving open the possibility of existing similar worldview features in different national conceptual spheres. The concept is known as a notion, marked by the cultural component, and represented by its own set of language signs, forming a certain lexical and semantic paradigm. A number of concepts can be attributed to basic ones which reflect phenomena dominating the life of the ethnos and are actualized through language signs of different levels. The above group includes socially-oriented concepts (for example, *family*, *work*), the intellectual sphere concepts (for example, *mind*), the emotional sphere concepts (for example, *love*), value-oriented concepts representing moral values (for example, *truth*), material values (for example, *money*) and many others. Scientists have developed not only the theoretical foundations of the concept category but also have proposed various scientific descriptions of lexical and phraseological, as well as syntactic concepts.

Literature review

The fundamental contribution of language researchers in studying the structure, cognitive attributes and specific properties of concepts captured in the native speakers' linguistic consciousness is highly appreciated (Arutyunova, 199; Babushkin, 2001; Goodwin, 2018 ; Karasik, 2001; Kubryakova, 2005; Popova, 2002; Stepanov, 2001; Vorkachev, 2001). The multivolume research paper "Anthology of Concepts" edited by Karasik and Sternin (2005) is based on thesis works and is focused on the wide range of concepts descriptions. The content of the concepts "life", "woman", "work", "meeting", "money", "sin", "punishment", "property", "friendship", "soul", "health", "love", "language" and many other concepts important for human society is revealed (Karasik & Sternin (ed.), 2005, pp.2-3).

The interest to the concept of "money" is due to the fact that this concept as a fragment of the linguistic world view is a part of the ethnos national value system. From ancient times to the present, money has been integrated into the life of people. The corresponding concept has reflected people's attitude towards this phenomenon following changes taking place in the society (Al-Hindawi & Al-Saate, 2016; Denisenkova, 2013; Mayorenko, 2005). The relevance of the work is proved by the linguists' special interest in concepts studies in general, as well as in the study of ways to designate the conceptual sphere of "money" by linguistic means; in the identification of universal characteristics and features of ethnos's cognitive manifestations fixed in the meanings of language units of different levels. The purpose of the article is a comparative analytical review of the existing research results on the concept of "money" on the material of European languages (Russian, English, German, and French). The objectives are a comparative analysis of the ways and means of the concept "money" language representation in Russian, English, German, and

French; an overview of the established universal and specific features that embody the essence of the concept “money” in the above national languages. Systematization of the data obtained through scientific research in the specified conceptual area determines the scientific value of the work in compiling linguistic and cultural dictionaries of basic concepts of European culture, as well as in developing training courses for which these dictionaries can become a basis.

In modern studies, there is a trend to investigate the embodiment of the concept “money” on the material of different national languages (Russian, English, French, and German) in a comparative aspect (Mayorenko, 2005; Dyorina, et al., 2017; Paleeva, 2010). Following the current anthropocentric approach in modern linguistics, scientists are interested in the process of “reconstructing concepts on the material of various fragments and subsystems of linguoculture” (Fedyanina, 2005, p. 193), conceptualizing attitude towards money (Mayorenko, 2005, p. 258), different attitudes towards money in national (Russian, English, German, and French) worldviews, which makes it possible to “talk about differences in the ways and means of verbalization of the concept under study” (Agarkova, 2005, p. 76; Dyorina, et al., 2017, p. 21). Particular emphasis is placed on the historical aspect of the development of the concept of "money," for example, in Russia and the UK (Denisenkova, 2013, p. 227), in France (Dyorina, et al., 2017, p. 23).

Scientists prefer to study such linguistic material as phraseological units, including paremias, aphorisms, linguistic and cultural analysis of which reveals the national-cultural uniqueness of the people, reveals cultural-specific components (Mayorenko, 2005; Korbut, 2015; Agarkova, 2005; Ermakova, 2012). They "figuratively and aptly note the important, essential moments of human activity. By exploring them, one can become familiar with the culture of the country of the language being studied" (Dyorina, et. al., 2017; Hussein & Sawalha, 2016).

Discussion

Since money has been included in the circle of vital interests of a human being since ancient times, proverbs and sayings reflect the traditional viewpoint regarding the concept of “money” as a knowledge quantum of the language worldview (as a way of conceptualizing reality) (Korbut, 2015, p. 113). The integration of cognitive and cultural-linguistic, psycholinguistic and anthropocentric approaches is considered by linguists as the methodological basis for the analysis of the verbalization of the concept “money”. The choice of methods, techniques, and analysis of the study of language units embodying the concept of "money" is determined by the specific tasks set in the works of researchers. Most often, scientists use the field method of lexical or conceptual fields, the method of definition interpretation (Dyorina, et al., 2017, p. 24; Korbut, 2015, p. 113; Mayorenko, 2005, p. 258; Fedyanina, 2005, p. 193), a comparative method for identifying universal and national markers (Dyorina, et al., 2017; Mayorenko, 2005; Korbut, 2015; Fedyanina, 2005), a conceptual analysis to identify pragmatic constituents (gestalts) (Agarkova, 2005, p. 83), the classification of language units into semantic groups, (Osheva, 2015, p. 390; Agarkova, 2005, pp. 75-76), the frame classification to identify the actual meanings of paremiological signs (Dyorina, et al., 2017, p. 30), an experiment to verify the description of linguistic signs in national paremiological foundations (Paleeva, 2010), an associative experiment to clarify the specifics of the reflection of money in the everyday consciousness of the ethnic group (Agarkova, 2005, p. 73; Fedyanina, 2005, p. 193), diachronic analysis for studying the concept of “money” in the historical development and formation of the money nomenclature, (Denisenkova, 2013, p. 227), the semantic

differential method, during which a group of students evaluated the concept of “money” to create a semantic profile of the concept “money” (Golubeva, 2008).

Despite the fact that the majority of scientists prefer to use such language expressive means as proverbs, sayings, aphorisms as research material, the results obtained through studying the concept of “*money*” are unique in their own way. Thus, the research carried out by Korbut (2015) is based on the material of Russian proverbs and fairy tales, representing the traditional historical, which means the base layer of the concept “*money*”. The presence of abstract properties (“*money is wealth*”), which form the core of the concept “*money*”, is characteristic of the traditional Russian language consciousness. In contrast to the historical, stable layer of the concept, the current layer of the concept “*money*” is subject to change, which allows the linguists to study the representation dynamics of the considered concept in Russian (Korbut, 2015, p. 113-119).

Mayorenko (2005) explores the conceptualization of the concept “*money*” in the lexical and phraseological corpus of Russian, English, and French; defines the general and specific characteristics of attitudes toward money in Russian, English and French linguistic and cultural societies in the process of their actualization in lexical units, idioms, paraemias and aphorisms. The anthropocentric character for the Russian, English and French idiomatic sphere of the concept under study is noted. Differences are manifested in the configurations of the paremic field of the languages in question. For Russian linguistic consciousness, there is no basis for metaphorizing human qualities through the “*money*” phenomenon. For the English mentality, there are single variants of metaphorizing human qualities. For the French consciousness, the frequency of such metaphorization is characteristic (Mayorenko, 2005).

Based on the choice of various methods, techniques, research analyzes and their integration, the “*mobility*” of the considered concept is confirmed through differences and changes in attitudes towards money in the national Russian, English, German, and French linguistic cultures (Paleeva, 2010).

The hypothetical models of the concept “*money*” structure, proposed by the researchers, demonstrate the universality of this phenomenon, and, at the same time, to the “different concept content in the minds of speakers of different languages.” For example, in the concept “*money*” field structure proposed by Paleeva the inequality of attitudes towards money in the Russian and English worldview is noted. The difference lies in the cognitive attribute “big / much”, distinguished by native Russian speakers as one of the fundamental attributes of the concept. Paleeva, 2010 states:

Power is a cognitive attribute that emphasizes the power and importance of money for a modern English language speaker. ... for the speakers of Russian language, the following actions related to money are relevant: *to lend, to borrow*, while for the representatives of the English language culture the most prominent associations are actions: *to sell, to deposit, to work* (p. 15).

In cognitive science, there are such structures of knowledge representation as cogitative pictures, schemes, frames, scenarios. The possibility of varying the semantics of paremiological units is an important principle that has been taken into account by linguists when classifying proverbs

objectifying the concept of "money". The method of paremia frame classification allows identifying the relevant "meanings" of proverbs in French: "*Money is accumulation, movement*", "*Money is labor, work*", "*Money is reasonable waste, economy, saving*", "*Money is impermanence*", "*Money is power*", "*Money VS greed, avarice*", "*Money VS happiness, love, friendship, reputation*" (Dyorina, Savinova, Zalavina, et. al, 2017, p. 29-31).

As a result of an analytical comparison of judgments about money found in Russian and French proverbs, Ermakova (2012) classifies paremia in three groups. Antinomial paremias, in which there is a contradiction in relation to one and the same situation, belong to the first group. The second group presents the concept of "money" in comparison with other concepts. The paremias in the third group are united by the theme of using the money.

Agarkova, (2005) for better presentation and understanding of how the concept of "money" is structured, proposed a classification of lexical - phraseological and paremic means of English, based on a combination of the lexeme "money" with intentional predicates: 1) money + verbs of motion (*come / in / from / back, go, move / in / out, arrive, walk / out, land in, hopscotch*); 2) money + verbs of feeling and perception (*like, look, want, know*); 3) money + speech verbs (*talk, recommend, answer*); 4) money + action verbs (*make, work, buy, work, do strange things, burn*) (pp.78-79).

Researchers Kamyshanchenko and Nerubenko, (2012) using the example of English and German proverbs embodying the concept of "money" argue that the similarity in the interpretation of this concept by the English and German ethnic groups is manifested in the identification of such semantic groups as "*Power of money*", "*Influence of money on a person*", "*Money is higher, than moral values*", "*Moral values are higher than money.*" Differences in the compared languages are manifested primarily in the paremias component composition, which is explained by the figurative basis reflecting the peculiarities of the national perception and categorization of the world, the peculiarity of the national life, traditions of the English and German ethnic groups (pp. 79-80).

Fedyanina (2005) established the attributive structure of the concept "Geld", characteristic of the German language world view. It includes anthropomorphic, natural and other attributes, among which the anthropomorphic attributes dominate in the quantitative index: "*Movement / actions*", "*Family / friends*", "*Voice*", "*Disease / health*", "*Professions / social roles*", "*Work*", "*Character*" of money. This conceptual attribute includes nominations from the personal sphere: physiology and personal environment (p. 193).

Conclusion

Thus, the research results demonstrate the dominance of scientific interest in the study of concept verbalization not only on the material of one language but also when comparing two or more languages. Scientific research on the concept of "money" makes its valuable theoretical and practical contribution to cognitive linguistics, linguistic culturology. The researchers, relying on the extra-linguistic knowledge of money, reveal the more complete content of this concept as a fragment of the ethnic group everyday life from the point of view of the characteristics and originality of the national mentality, reflected in language means. The disclosure of linguocultural

specificity associated with the concept under study contributes to a better understanding of national value orientations and the characteristics of the communicative behavior of ethnic groups. Comparative identification of conceptually significant values of ethnic groups - representatives of linguocultural communities - on the material of different national languages can represent a logical continuation of scientific research.

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