

**SPECIFICITY OF THE FICTION CONCEPT “WEALTH” AS A  
WAY OF REPRESENTATION OF THE LINGUISTIC CULTURE  
(ON MATERIALS OF THE ENGLISH AND TATAR LANGUAGES).**V. N. Khisamova<sup>1</sup>L.R.Khasanova<sup>2</sup>E.A. Saidasheva<sup>3</sup>

**Abstract:** The article deals with the representation of the concept “wealth” in the Tatar and Anglo-American linguoculture, analyses the difference in the definition system and etymology of the words. The essence of the fiction concepts and its place in the linguistic picture in the world is described. Componential and content analysis of the concept held on the basis of the fiction literature allows revealing diverse and common features between two cultures and worldviews of the “wealth” as a part of the linguistic picture of the world. The result of the research is reflected in the conclusion that the Tatar and Anglo-American cultures equally frequently use the concept to describe material resources, profusion of objects and phenomena, money and other economically exchangeable property.

Although the great difference in the presence of the “spiritual wealth” concept in the Tatar linguistic and its absence in the Anglo-American one is noted and disclosed. Existing differences are subsequently explained throughout the historical background of the Tatar, British and American.

**Keywords:** linguistics, comparative linguistics, picture of the world, culture, concept, the Tatar language, the English language, wealth.

**INTRODUCTION**

The importance of the issue under the study is conditioned by increasing interest to a language as to a tool of the intercultural communication and understanding. Concept represents

---

<sup>1</sup> Kazan Federal University, Russia. e-mail: [imagineemerald1@gmail.com](mailto:imagineemerald1@gmail.com).

<sup>2</sup> Kazan Federal University, Russia. e-mail: [imagineemerald1@gmail.com](mailto:imagineemerald1@gmail.com).

<sup>3</sup> Kazan Federal University, Russia. e-mail: [imagineemerald1@gmail.com](mailto:imagineemerald1@gmail.com).

the basis of the culture and linguistic picture of the world. The chosen concept “wealth” allows considering not only on the material meaning of the phenomenon, but also gives an opportunity to make an in-depth analysis of its spiritual, non-material interpretation. The novice of the study lays not only in the comparison of attitude of the two cultures towards the universal concept “wealth”, but also in the choice of the material – fiction literature of the XX century. Thus the analysis of the fiction concept and its significance in the representation of the national linguistic picture are revealed. The choice of the chronological period and literary genre is conditioned by the opportunity they provide to hold a complex study, including the characterization of the way history affects language.

The study of a concept is one of the most important objects of linguo-culturology, as it represents the attempt to reflect the relationship of the cultures studying the significance of the concept to one language or the other, comparing and analyzing them. Thus, comparative study of the concept becomes more widely spread as it reveals the difference in the mentality of the nations.

Concept is a mental unit that contains information about the life, experience and history of a human being, or of the whole population of a country. The model of the world in each culture is based on the sequence of universal concepts, such as dimension, time, quantity, number, reason, destiny, truth, law, love, fire, water and others. Along with a set of universal concept, each culture has its own specific concepts. The totality of the concepts forms the conceptual picture of the world. (Bloch, 2006).

Concepts form linguistic picture of the world. Linguistic picture of the world is an organized multitude of separate elements of experience (concepts) and multitude of schemes of typical situations (frames). It systemizes knowledge of a person. The picture is constantly being supplemented and corrected, as the society is developing; the exchange of experience among people is taking place. The picture of the world is common, collective and belongs to the whole society, it rules human behavior. Studying of a foreign language supposes understanding of its linguistic picture of the world, meaning of cultural traditions and social norms, knowledge of concepts.

Concept has a multitude ways of expression in the language, most simplified classification – written and oral ones. In terms of the former, we may speak of the fiction concept – a concept that is used by the author to create an exact image of what should be pictured via words. Fiction concept is as common and familiar words, as the neologisms conjured up by an author. The main interest of the fiction concept for linguo-cultural study is its ability to represent the national conceptual picture of the world through the individual one (Pimenova, 2013).

## 1. LITERATURE REVIEW

The study of the concept has been the object of many researches of linguo-culturology (N.A. Krasovsky, V. I. Karasik, S.G. Vorkachev), cognitive linguistics (E.S. Kubryakova, Z.D. Popova, I.A. Sternin), psychological linguistics (L.S. Vigotsky, A.A. ZAlevskaia). Linguistic picture of the world is the object of studies of many prominent linguists (U. S. Stepanov, V.V. Kolesov, D.V. Kolesova ). These scientists dedicated their works to the in-depth study of the concept (including the help of linguo-cultural approach).

## 2. LINGUOCULTURAL APPROACH OF THE CONCEPT STUDY

Linguocultural approach defines the concept as the reflection of the culture in the consciousness of men. This approach studies the concept as the means of the culture representation and means of the interrelation of individual and culture (Stepanov, 2004).

Linguocultural concept, in this case, is a more complex phenomenon than its denotation, in the meaning of semantic nuances, that identify specific feature of the national perception and expression of the concept. However, it is the word, that brings in the consciousness the specific meaning, belonging to a particular culture.

Thus, concept possesses a complex structure. U.S. Stepanov characterizes it as following: “on the one hand it includes everything that belongs to the structure of the meaning, on the other hand – the structure of the concept includes all the features that make it a cultural phenomenon – the origin (etymology) squeezed to the main features of the history content, modern associations and assessment” (Stepanov, 2004).

According to the classification of the linguocultural concept by A.Y. Gurevich, they can be divided into 2 groups: cosmic – philosophic categories, universal categories of the culture (time, space, dimension, reason, movement, change) and social, cultural categories (freedom, honor, purity, poverty, wealth) (Maslova, 2004). V. A. Maslova distinguished the third group: the category of national culture concepts (for the Anglo-American culture its – independence, gentry, colony, dominion, and homestead; for the Tatar - vatan (motherland), baj (master, wealthy) и т.п. (Maslova, 2004). She also notes that in the course of in-depth analysis of the concepts it can be found that any language has got a big amount of culturally-specified concepts.

The important pace in the understanding of the correlation between the language and culture is taken by the term mentality. Mentality is the worldview expressed in the categories of mother tongue that reveal the intellectual, spiritual and willed qualities of the national character in its typical manifestations. The unit of the mentality in this case is the concept of this culture.

Mentality also reveals the principles of the culture – ideals that

measure the society for individuals and the nation as a whole and serve as the means of the world division into “acceptable/unacceptable”, “positive/negative”. They also reflect the cultural values of the nation that coordinate, stimulate and regulate the relations between individual and the world.

### **3. METHODS OF THE RESEARCH**

As other disciplines, linguoculturology uses the methods of the related sciences. Especially strong the bond between the linguoculturology and cognitive-semantics interpretation of the concept. “The relationship between the language and culture exist in the consciousness consequently, every linguocultural study is the cognitive study at the same time” (Karasik and Slishkin, 2001). The difference between two methods according to V.I. Karsik is in the direction of the study: cognitive – from the individual to the mass consciousness, linguocultural – from the culture to the individual consciousness.

**This research uses the methods of comparative analysis of the data obtained in the course of study, componential analysis of the**

**definitions of the concept “wealth”, content analysis of the fiction literature and interpretation of the results. The basic scientific methods as induction, deduction, synthesis were also used during our work.**

#### **4. CONCEPT “WEALTH”**

Comparative analysis of the concept “wealth” in Anglo-American culture and Tatar (in the form of the word “bajlyk”) allows to obtain common and different features that existed and still present in the national conceptual picture of the world and thus makes the interpretation and comparison of the mentality of two nations possible. The choice of the concept “wealth” was conditioned by the universal nature of it, presence in both of the linguistic cultures. It also possesses a national specificity that reveals the uniqueness of the national conceptual pictures of the world and, at the same time, their resemblance.

#### **5. COMPARATIVE ANALYSIS OF DEFINITIONS**

The analysis of the definitions of the concept allows us to claim a major

resemblance of the interpretations of it by two cultures, separated by thousands of miles.

In the Tatar language “bajlyk” acquires following meanings:

1) A large amount of property or money (*böten transport bajlygy – the wealth of the transport*).

2) Signifies the big quantity of something, profusion of resources.

3) A state of being rich (description of people).

4) Spiritual values (*ruhi bajlyk – spiritual wealth*).

5) Something that represents a non-material value and life priority (*Jaratkan esheññan læzzät alu – ul bajlyk – To get the pleasure from the loved work – that’s what is wealth; saulygyç – bajlygyç – health-is the main wealth*).

6) Diversity, variety, richness of something (*arhitektura bajlygy – wealth of architecture*).

Etymology of the word “bajlyk” finds equivalents in the Mongol and Manchurian languages, Yakut language “буйаң” [bujañ], Chuvash - «һуйан»[hujañ], Mari - «пайаң, пойан» [pañañ; puñañ], Buryat - «байа-н» [bajañ], Uigur - «буйан» [bujan]. There is a basis for the assumption that word “байлык” has come from Sanskrit

punja, punʒa (happiness, wealth) (Akhmatyanov, 1988). It should be noted that in many upper mentioned languages the concept contains the meaning and translation of both happiness and wealth.

Definition of the concept “wealth” has got the following variants:

- 1) Large amount of property or money (*During a successful business career, she accumulated a great amount of wealth*)
- 2) A state of being rich (description of people)
- 3) Large amount of resources or a certain desired thing (*the country mineral wealth*).
- 4) All the property that is exchangeable or has got economic value.

5) A big amount of something material, quality or a skill (Jim has a wealth of teaching experience).

6) Archaic (from weal, welfare) happiness, well-being.

The word «wealth» appeared approximately in XIII century, its first form was «welthe», originated from «well» or «weal», derived, with the use of suffix -th (meaning condition or a state). As it was mentioned primarily it was used in the meaning of happiness and well-being.

In the result of the comparative analysis of the definitions of the concept “wealth” in the English and Tatar languages we identifies following correlation:

**Table 1.** Comparative analysis of the dictionary definitions.

Wealth	Bajlyk
1) A large amount of property or money	1) A large amount of property or money
2) All the property that is exchangeable or has got economic value	
3) Large amount of resources or a certain desired thing	2) Signifies the big quantity of something, profusion of resources

4) A state of being rich (description of people)	3) A state of being rich (description of people)
	4) Spiritual values
5) Archaic (from weal, welfare) happiness, well-being.	5) Something that represents a non-material value and life priority
6) A big amount of something material, quality or a skill	6) Diversity, variety, richness of something

Despite the multiple similarities in the usage of the term “wealth” by English and Tatar culture (table 1), in should be noted that the English language gives it narrowly a material characteristic, its “spiritual” component, that has nothing to do with material values, money or property can be seen only in archaic variants of it, and can be traced as far as the XX century. Definition of the “spiritual wealth” is rare and related to the text of religious and philosophical character, and is not listed among the official variants of the usage of the word in any dictionary.

At the same time, we should emphasize the fact that concept “wealth” in Anglo-American culture, with the comparison of it from the Tatar one, has an additional specialized meaning of the

economic value, that allows to trace the direction of the concept’s development towards the material interpretation of it.

However, dictionaries cannot be taken as the only source of the concept for the bearers of culture, the most efficient way to transfer the concept and its constituents to the following generations through the books, in this work, we consider the fiction literature as a means of the concept spread.

## **6. FICTION CONCEPTS AND ITS SPECIFICITY**

For this research the definition of the fiction picture of the world and its correlation with the national picture of the world is significant. Fiction picture of the world is a secondary image of

what surrounds us. It is formed in the consciousness of the reader during the perception of literature (Popova and Sternin, 2007).

Worldview in the fiction text is expressed with the help of linguistic means and reflects the individual picture of the world of the author and is traced through the appliance of the elements of the fiction work and the choice of the vocabulary, raise or reduction of frequency of concepts. This denotes the meaningful concepts for the author and, at the same time, reflects the national picture of the world that is essentially present in the writer's individual worldview.

The fiction concept of the world may also contain individual concepts, the work of imagination and literary art of a certain author.

It is important to consider the features of the fiction picture of the world, distinguished by linguists, for a better understanding of its relevance in the depiction of the national worldview (Minikhanova and Fatkullina, 2012):

- anthropocentric nature of it, and expressed subjectivity, as the fiction concept reveals an individual understanding of the world by the author;

- philosophical nature of the fiction picture of the world, as it expresses the philosophy and attitude of the author towards the world, its objects and phenomena;

- presence of a particular picture of the world in the works of certain authors and its constant recreation through the process of the perception of it by addressee;

- dependence of it on the surrounding social and national factors;;

- historicity and constant development, as the fiction picture of the author and concepts are created in the course of some historical period and usually experience its influence, constantly changing and acquiring or losing meanings;

- complex structure (presence of the conceptual part, figurative and value sides of it).

Thus, language is a means of the creation of the secondary, fiction, picture of the world that identifies a particular worldview belonging to the author. Notwithstanding, the fiction picture of the world is the reflection of a linguo-culture of the nation and, at the same time, its transmitter to the following generations. Consequently,

fiction concept has an ambiguous nature; it forms and reflects the national conceptosphere.

**7. CONTENT-ANALYSIS AND COMPONENTIAL ANALYSIS OF THE CONCEPT “WEALTH”.**

For the content analysis of the fiction concepts “wealth” in the English and Tatar linguistic cultures, we considered 2000 pages of the literary

works created by the XX century authors. Among them representatives of the Anglo-American linguistic culture, chosen on the basis of their popularity and belonging to the classical pieces of literature, there are: R. Bradbury, A. Cronin, E. Waugh, T. Dreiser, J. Steinbeck. The Tatar linguistic culture was analyzed through to the works of G. Absalyamov, F. Amir Khanov, A. Eniki, Sh. Kamal, S. Khasanov, A. Kutui, K. Timchurin and others.

*Table 2. Content analysis of the concept “wealth” in Anglo-American And Tatar fiction literature.*

	«Wealth»		«Bajlyk»	
Frequency of the use on 2000 p. of literary works	105		33	
Frequency of the use in one literary work	1 - 48		1 - 3	
	Quantity	Percentage	Quantity	Percentage
Positive connotation	74	70%	20	60 %
Negative connotation	20	19 %	11	33 %
Neutral connotation	11	11 %	2	7 %
In the meaning of a material value, money	59	57%	17	51%

In the meaning of a state of being rich (description of people)	26	24%	2	7%
In the meaning of the profusion of some object or resource.	18	19%	4	12%
In the meaning of the spiritual value, non-material life priority.	-	-	10	30%

On the basis if the assumption that linguistic expression acquire the concepts that are essential for the exchange of information, important for the expression national picture of the world, results of the content analysis and componential analysis of the fiction works allows us to come to the following conclusions:

1. On the basis of the frequency of the usage, for the Anglo-American linguistic culture concept “wealth” is more important than it to the Tatar culture.

2. Positive connotation of the concept “wealth” has the primary meaning in both linguistic cultures, although Tatar culture tends to express a negative connotation, in the meaning of the rejection of acquisitiveness, through the word more often («Inde bajlygyñ

bugazyña kilep tygyldymy?» – When will you at last be fed up with the wealth? (Taktash, 2006)), as for the Anglo-American culture, it mentions the negative attitude towards the wealth only when it doesn’t bring desired satisfaction or is acquired dishonestly («How long he had struggled and fought—for what? Wealth, power, luxury, influence, social position? Where were they now...?» (Khasanov, 2010)).

3. Both Anglo-American and Tatar linguistic cultures have more than a half of the usage of the “wealth” concept in the meaning of a large amount of the material value, money and other property, thus representing universal features for two cultures («The desk was crammed with the evidence of his father’s wealth (Cronin, 2012) ; « Bajlygygyz beløn maktanmagyz, bajlyk –

ber ajlyk ul ...» (Amirkhan, 2002)– Don't boast of your wealth, wealth is not forever...).

4. We should also mention that in Anglo-American picture of the world wealth is used as the means of description of being rich much more often, thus expressing the idea of the human-wealth binding in the consciousness of people (the wealth (as a group of people), a man/ woman of wealth). In the Tatar language “wealth”/ “bajlyk” serves as the way of the characterization and introduction of a person in the text less frequently («bajlyk kardashlek » - the relatives of wealth).

5. Approximately the same quantity of the concept's usage was in the meaning of the profusion of some object or resource (wealth of coal-black hair (in the meaning of “abundant”) (Dreiser, 2008), təbigat'ne bajlygy – wealth of nature (in the meaning of “profusion of resources”(Kutui, 1982)).

6. In the meaning of the “spiritual wealth”, non-material value and life priority there is a significant difference between Anglo-American and Tatar linguistic cultures. Throughout the research we were not able to find any example of the “spiritual” wealth, or wealth in the connection except

expressing the quantity. However, Tatar linguistic picture of the world is full of such («Halyknyň buynnan-buynga kyçep kilgən ruhi bajlygy bit alar barysy da...» (Eniki, 1982)– It is an accumulated spiritual wealth, it was passed from one generation to the another and lived in people...; « Minem bajlygym dip kenə jertə ul alarny...» (Eniki, 1982)- «all my wealth is in my grandchildren»). This allows us to come to the conclusion that concept “wealth” in the English language is rarely used in this meaning, and is substituted in the national picture of the world by other concepts (such as “happiness”, for example).

## 8. CONCLUION.

The study revealed abundant coincidence in the representation of the “wealth” concept (“bajlyk”) in national conceptspheres of Anglo-American and Tatar cultures. However, despite the common definition of the wealth as a material value, property, resources or money, there are substantial differences in the realization of the concept by two nations that the fiction literature of a number of writers reflects. It concerns the upper-mentioned point of the

“spiritual wealth”. Fiction picture of the world, in its turn, reflects and influences the formation and structure of the national picture of the world.

As for the reasons of such differences in the usage of the concepts, we should search them in the historical background of the nations. For one thing it might be the historically-developed priority issue that departed the nations on that account. Anglo-American culture, especially American thought of the material wealth as a part of the “American dream” of a happy life with no need, British culture as well, based on the cult of the wealth and statues that accompanied it. Whereas Tatar nation being a part of USSR, where wealth was considered to be a negatively perceived thing that made people unequal, transformed the meaning of wealth into something that society saw as the priority: family, nature, personal qualities.

#### **ACKNOWLEDGEMENTS**

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

#### **REFERENCES**

Akhmetyanov R.G. (1988). *Obschaya leksika materialnoi kulturi narodov Srednego Povoljya*. [General material culture of the people of Volga Region]. Magarif-vakit, 220.

Amirkhan F. (2002). *Sailanma aserler*. [Selected works]. Tatarstan respublikasi “Hater” nashriyati, 399.

Akhmatyanov R.G. (2015). *Tatar telenen etimologik suzlege. I tom (A-L)*. [Etymologic dictionary of the Tatar language. Volume 1 (A-L)]. Magarif-vakit, 543.

Bloch M.Y. (2006). *Concept I kartina mira*. [Concept and the picture of the world]. *Mejdunarodnaya practicheskaya konferencya*, 16-20.

Cambridge dictionary. [Online] Available:<https://dictionary.cambridge.org>.

*Cronin A.J. (2013). Stars look down. New York: Bello.*

- Dictionary.com. [Online] Available:<http://www.dictionary.com>.
- Dreiser T. (2008). *Financier*. London: Penguin Books Ltd.
- Dreiser T. (2015). Seattle: CreateSpace Independent Publishing Platform.
- Eniki A. (1982) *Povesti I rasskazi*. [Novels and stories]. Tatarskoe knijnoe izdatelstvo, 256.
- Findlater A., Ed Chambers's Etymological Dictionary Of The English Language, 1856.
- Joseph E. Worcester Dictionary Of The English Language, 1877.
- Karasik V.I., Slisshkin G.G. (2001). *Lingvokulturni concept kak edinitisa issledovaniya*. [Linguocultural concept as a unit of reseatch]. Voronejcki gosudarstveni universitet, 75-80.
- Khasanov S.S. (2010). *Sailanma aserler*. [Selected works]. Tatarstan respublikasi "Hater" nashriyati, 479.
- Kutui A. (1982). Neotoslannye pisma. [Unsent letters]. Tatarstan kitap nashriyati, 127c.*
- Lingvolive.com – ABBYY Lingvo Live. [Online] Available: <https://www.lingvolive.com/en-us>.
- Longman Dictionary. [Online] Available: <https://www.ldoceonline.com>.
- Macmillan Dictionary. [Online] Available:<https://www.macmillandictionary.com>.
- Maslova V.A. (2004). *Lingvokulturologiya* [Linguoculturology]. Akademia, 2008.
- Merriam-Webster's Collegiate Dictionary. [Online] Available: <https://www.merriam-webster.com>.
- Miftakhov Z. (2005). *Tatar telenen anlamatli suzlege*. [Dictionary of the Tatar language]. Tatarstan respublikasi "Hater" nashriyati, 450 б.
- Minikhanova L.K., Fatkullina F.G. (2012). *Khudojestvennyya kartina mira kak osobi sposob otrajeniya deistvitelnosti* [Fiction concept of the

world as a specific way of the reflection of the reality]. Vestnik Bashkirskogo universiteta, 1626-1627.

Online Etymology Dictionary. [Online] Available:<https://www.etymonline.com>.

Oxford Dictionary. [Online] Available:<https://en.oxforddictionaries.com/english>.

Pimenova M.V. (2013). Tipi conceptov i conceptualnogo issledovaniya. [Types of the concepts and conceptual study]. Vestnik KemGU, 127-131.

Popova Z.D., Sternin I.A. (2007). Obschee yazikoznanie. Uchebnoe posobie. [General linguistics. Study book.] AST Vostok, 408.

Stepanov U.S. (2004) Slovar russkoi kulturi. Opit issledovaniya. [The dictionary of the Russian culture. The experience of the study]. Akademicheski proekt, 991.

Zilyaeva R.A. (1977). ). Tatar telenen anlamatli suzlege. Otch tomda. 1 tom. [Dictionary of the Tatar language in three volumes. Volume 1]. Tatarstan kitap nashriyati, 476.

Skeat W. W. (1835-1912) An etymological dictionary of the English language. Toronto: University of Toronto.

Taktash (2006). Sailanma aserler. [Selected works]. Tatarstan respublikasi “Hater” nashriyati, 382