

## **FEATURES OF REFLECTION OF THE CONCEPT OF WEALTH IN LINGUOCULTUROLOGY**

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**Abstract.** This article examines the concept “Wealth” using the example of English and Russian linguistic and cultural studies. The concept “Wealth” is a sociocultural concept; it is recorded in the speech and non-speech behavior of people, is reflected in linguistic units of various types, is characterized by national specifics, and is a complex formation. The concept of “Wealth” has a multi-level structure, consisting of six levels - conceptual, subject, associative, figurative, symbolic and evaluative. The relevance of this study is determined by the need for a cognitive understanding of the concept of “Wealth” as one of the basic concepts of Russian and English cultures. Being an object of interdisciplinary research, the concept of “Wealth” has not been fully studied in linguistics.

**Key words:** concept “Wealth”, linguistic picture of the world, Russian language, English language, language unit, national specifics, multi-level structure.

Appeared in linguistics at the end of the twentieth century. the direction of conceptual research strives for a comprehensive study of the structures of various mental formations. This linguistic direction in Russia is represented by several schools. Recreating the structure of a concept involves determining a complete set of cognitive features through their step-by-step study. This work was carried out in line with the methodology of the St. Petersburg-Kemerovo school of conceptual research, within the framework of which, at the first stage, the motivating features of the concept are studied. By motivating is meant a feature that “served as the basis for naming a certain fragment of the world; this is the internal form of the word” [1]. The second stage involves searching for conceptual features on the basis of explanatory dictionaries, dictionaries of synonyms and language material. From the third to the sixth stages, categorical, figurative, symbolic and ironic features of the concept are studied; these groups of features are reconstructed on the basis of linguistic material.

It is necessary to begin the study by defining the primary feature of the concept. V.V. Kolesov writes about this: “Three levels of study are defined, provided by the terms of the general Latin basis concip-io, among which there are the meanings of “contain, imagine, conceive, form”: conceptum (conceptum “grain, germ” of primary meaning, apertsa Aristotle) - by origin supin (“accomplishment mood” in the Slavic tradition), concept (conceptus “containing”, as a name - “growth”, “replenishment”) by origin perfect participle, and concept (con-ceptio ‘connection, sum , totality’)” [2]. The primary sign is the one that catches the eye, this is the internal form of the word. “The internal form of a word is a sign that forms the basis of the name and reflects the initial understanding (vision) of the named object” [3]. V.V. Kolesov correlates the primary feature and the concept in the following way: “The conceptum, as an integral part of the concept, gives rise to the image of the conceptum, the symbol of the image and the concept of



the symbol, therefore, the concept presented as a concept is just the result of the consistent accumulation of meaningful forms of the concept - image, symbol and the concept itself "[2]. The research material was modern authoritative etymological and explanatory dictionaries of the Russian and English languages. The main ones in the work are the method of component analysis of dictionary definitions, the descriptive method using methods of interpretation and generalization, and elements of the conceptual method. The relevance of the research is to determine the characteristics of the perception of wealth in the aspect of the mentality of the Russian and English peoples. "Mentality is a means of national self-awareness and a way of creating a traditional picture of the world, rooted in the categories and forms of language." The mentality of the people is best manifested in comparison: "It is difficult to judge someone else's mentality without taking root, for example, in the spiritual space of one's language" [4]. The scientific novelty of the work lies in the first experience of determining the motivating features of the Russian concept of wealth and the English concept of wealth. There are no works of this kind in modern linguistics.

The concept of richness has already been the object of research in linguistics. For example, E. V. Klementyeva describes the concept of wealth in the Russian and English languages in the cognitive-pragmatic aspect. N. S. Makeeva analyzes the Russian concept of wealth against the background of the Spanish language. G. R. Izhbaeva and A. S. Myrzagalieva turn to the concept of wealth in Russian proverbs. The material for studying the concept of wealth for Sh. K. Fazilova was proverbs and sayings of the English language, as well as English phraseological units; the concept of wealth is compared on the basis of three linguistic cultures: English, Russian and Tajik. N. N. Panchenko and F. V. Boshtan turn to one of the subconcepts of wealth - money, comparing cognitive features in English and Russian linguistic cultures [1]. Some linguistic works are devoted to the analysis of antonymous concepts. S. B. Kutsy focuses on the linguistic and cultural specifics of the Russian and English concepts of wealth and poverty. E. A. Borovykh, within the framework of a cultural approach, compares the thematic group wealth - poverty on the material of Russian and English proverbs. Z. N. Verdieva performs a semantic analysis of vocabulary with the meaning of poor and rich in modern English. A. A. Getman examines the concept sphere of poverty - wealth in Anglo-American linguistic culture. We, in turn, compared proverbs about wealth and poverty in the Russian and Kyrgyz language pictures of the world. Sociologists address the topic of wealth and poverty.

There is a group of researchers whose topic of study was ideas about the rich and the poor in different linguistic cultures, for example in the American one [4]. G. M. Shipitsyna gives a list of designations for poor and rich people in the Russian language of the 19th-21st centuries. M. V. Pimenova examines stereotypes about wealth in Russian linguistic culture. O. V. Ilyina explores stereotypical ideas about the rich and the poor in modern newspaper texts, using the material of Russian language dictionaries to trace the development of the semantics of the attribute names rich, poor. T. N. Grosheva studies the word-formation nests poor, rich in the modern Russian language. I.V. Glazkova also takes into account the intermediate state between wealth and poverty, calling people in this group middle peasants. The topic of conceptualization of wealth in different linguistic pictures of the world and linguistic cultures is very relevant.

Motivating features of the concept wealth in the Russian language picture of the world according to etymological dictionaries. The word wealth, the main representative of the concept being studied, is derived from the adjective rich. Almost all etymological dictionaries indicate that the words rich and wealth are derived from god. G. A. Krylov writes: "Rich.

Derived from the same root as God, through the suffix at". L.V. Uspensky shares the same opinion: "The word god is also associated with rich. Once upon a time its meaning was: "a lucky person endowed with all sorts of blessings from above". Thus, the word-formation chain looks like this:



But, motivating features of the concept of wealth in the English language picture of the world. To determine the motivating features of the structure of the concept of wealth, 11 dictionaries were taken: 7 etymological and 4 explanatory dictionaries, which provide the history of the origin of the word wealth - the main representative of the English concept.

The Chamber's etymological dictionary of the English language states that the word wealth is of Anglo-Saxon origin, going back to the Old Germanic root *vela*: A.S. and old Ger. \**vela* "abundance"; A.S. *wela*, *welig* "rich". Etymological dictionaries of the English language offer different versions of the formation of the word wealth. One of them: \**welepū* Old English (ca. 450–1100) → *weolthe* Middle English (1100–1500) → *wealth* English.

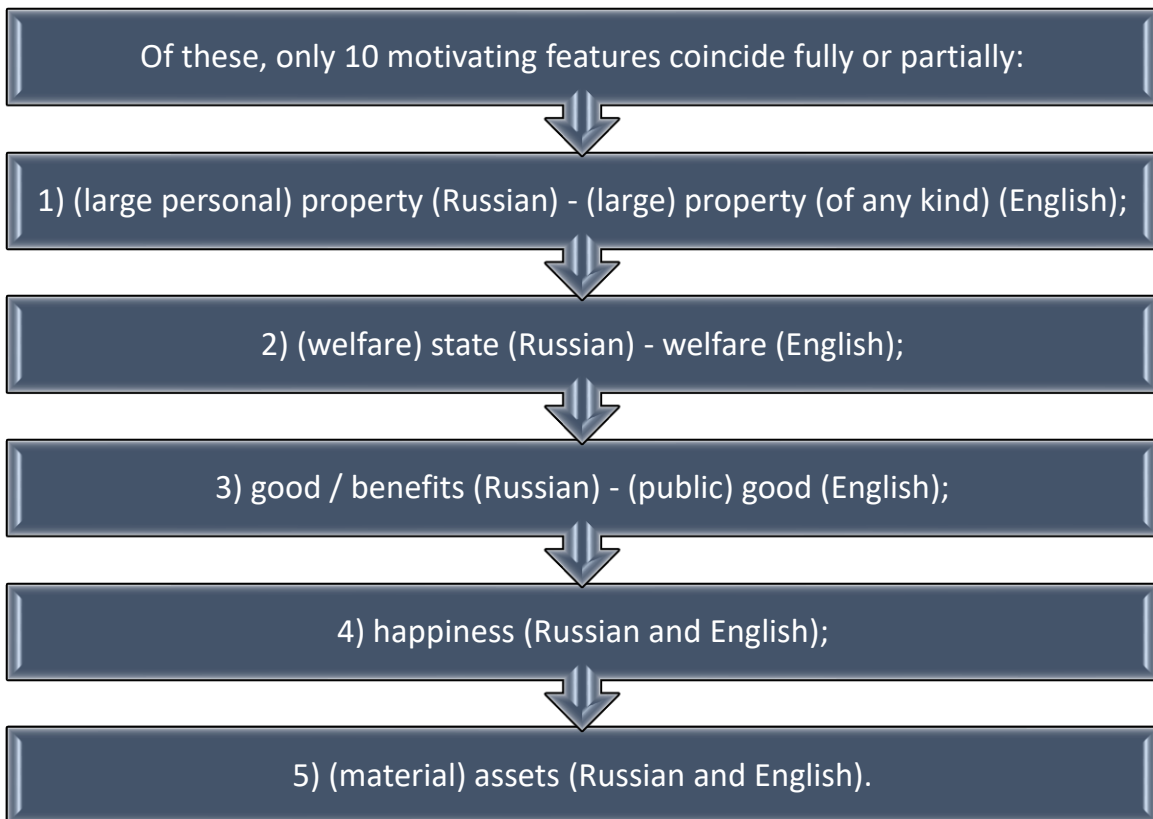
In his dictionary, W. W. Skeat writes that the original form of the word *weath* was *weal* (M. E. *wele*); it is a derived word with the addition of the suffix *-th*, denoting a condition or condition. In Middle English the word *wele* meant well-being. The development of the form of the word *wealth*, according to The Concise Oxford Dictionary of English Etymology, was as follows: OE. *wela* = OS. *welo-* -WGmc. \**welan-*, f. Merriam-webster dictionary specifies: Middle English *welthe*, from *wele weal*. The same etymology is supported by Webster's New International English Dictionary: Middle English *welthe*, from *wele "weal"*.

Etymological dictionaries of the English language list one (Merriam-Webster dictionary; W. W. Skeat), two (E. Klein; Oxford Advanced Learner's English Dictionary), three (The Concise Oxford Dictionary of English Etymology), four (D. R. Harper; Webster's New International English Dictionary), five (Chamber's etymological dictionary of the English language; Etymologeek.com) and six (Etymology-online.com; E. Weekley) motivating features. None of these dictionaries lists even half of the identified 14 motivating features of the concept of wealth, which can be presented in the form of 3 blocks:

1. Material condition: well-being; welfare; good; wealth; abundance/surplus; (large) property (of any kind); own.
2. Valuables: jewelry; (material) assets-accumulations; hidden treasures.
3. Spiritual wealth/state: prosperity/prosperity; (public) good; happiness.

Motivating signs - primary signs - are those that "catches the eye," that is, noticeable and understandable to all native speakers. They are syncretic concepts, divided by lexicographers for ease of description. Not all syncretes are understandable to modern native speakers. These signs serve as the basis for the further development of conceptual structures; they are important in the aspect of self-awareness of the people, because they indicate the values that the people value.

The perception of wealth within the Russian and English mentalities is clearly expressed at this stage of the research. The number of motivating features of the compared concepts is slightly different: 15 - wealth, 14 - wealth.



In the Russian language picture of the world, wealth is multidimensional - it is represented by five thematic groups; in the English language picture of the world, wealth is expressed by only three thematic groups.

In the Russian and English language pictures of the world, wealth is associated with goodness and happiness. The general characteristics of wealth in the studied linguistic pictures of the world are material values associated with abundance and well-being. The specificity of the compared linguistic pictures of the world is manifested in the discrepancy between ideas about wealth. It is typical for the Russian linguistic picture of the world to include in the category of the rich those who distribute benefits. This is indicated by the motivating signs of God; lord; assign/give/endow. Food can be counted among wealth; livestock; bread / liven Wealth is the allocated part of material wealth: property / share; allotment Wealth for the Russian people is spiritual values. In the English language picture of the world, wealth is perceived as a benefit associated with receipt, possession and condition. Wealth is considered good; wealth; well-being; own; jewelry; savings; hidden treasures; prosperity/prosperity.

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