

Interrelation of scientific and folk economics in the prohteconomic concept MONEY

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Abstract. In the paper the concept MONEY is considered to be one in a special class of concepts which we propose to call prohteconomic concepts, as they combine prohtologic (everyday) and academic (economic) elements. The prohtologic element of the concept reveals itself in the common national collective conscience, while the academic component manifests itself in the scientific conscience. The vocabulary used by the common national collective conscience describes the concept under study with different semantic attributes. Proverbs as parameological units fully illustrate the way the common national collective conscience expresses ideas and phenomena. The scientific conscience deals with terminological word stock. The comparison of the prohtologic components of the concept with the economic ones finds out coincidence in the plane of contents. As regards the plane of expression, it differs in a considerable number of instances. So the common national collective conscience has worked out its folk economics which has much in common with scientific economics and is stored in proverbs.

1 Introduction

The problem of concepts has recently received widespread attention among linguists. And though a diversity of definitions can be found in various sources regarding the concept, its initial ambiguity has been removed. Now the concept can be outlined as a distinguished element of the common national cultural inheritance which has a distinct linguistic expression [1, 2]. Metaphorically speaking, concepts are a meeting point of the reality and words. Only phenomena of great cultural and axiological importance can be developed into concepts which in their turn are manifested in the language in various ways and by different means [3], which are reflected in phraseological units, proverbs and sayings, fiction.

Since concepts belonging to a particular culture can be recognized as elements of a certain system, they should be grouped in accordance with some criteria. Some attempts have been made to work out a general concept classification. V.A. Maslova [4] gives a rather broad and full classification. She places the problem of concept grouping into a solid foundation of objective criteria, a universal and national criterion being the first and the main one.

Here in this paper we introduce a new term to describe a certain group of concepts [5]. Our main objectives have been to work out the main principle to distinguish prohteconomic concepts and find out interrelations between the scientific conscience and the

common national collective conscience in the representation of the prohteconomic concept MONEY.

2 Results and Discussion

We have found a large number of research works (to be precise, 513 taken from the Russian Science Citation Index database) considering the problem of the concept in terms of various languages, in national consciousness, in language world picture [6]. It is investigated by means of English, Russian, German, French, Arabian, Tatar, Latin American, Kazakh, Chinese and other languages. Nineteen linguistic research papers are devoted to the concept MONEY. That obviously shows a certain interest of linguists in the problem of this concept which seems to be universal for any linguistic culture.

It should be noted that to study the verbalization of the concept MONEY linguists generally choose English (75%) to which the American variant and Old English are ascribed. That certainly emphasizes the degree of development and importance of this phenomenon in the semantic field of Anglo-Saxon linguistic culture. Even in the works where the concept MONEY is examined by means of other languages (Russian, German, Tatar, French), comparison with the English word 'money' is made and the features of lexical distribution of this word are defined.

Researchers study the ways of verbalization of the concept MONEY, conceptualization of the notion

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'money' in the lexical system and in the idiomatical word stock. They study linguoculturological, cognitive, translational, communicative and situational, linguo-cognitive and sociocultural aspects of the concept. Linguists carry out the semantic, historical and etymological analysis of the word 'money', find out extralinguistic peculiarities for arranging the frame of 'money'.

We have paid attention to a large number of researches on the problem of concepts in which the concept MONEY enters as an element of the conceptual field. For example, the conceptual field of PROPERTY includes the concept MONEY. It enters there alongside with the concept WEALTH [7].

Linguists build up the conceptualized area 'wealth – cost – money'. They consider the concept MONEY as a derivative of the concept COST. Scholars separate a narrower topic group – money of the USA. Such microfields as 'banknotes', 'coins', 'credit cards' are fixed as key concepts within this topic group.

It is worth noting the importance of fiction language material for studying the concept, for example, "The Financier" by Th. Dreiser [8] or the works "Crime and punishment", "Demons" by F.M. Dostoyevsky. The axiological concept system of Raskolnikov's speech includes the concept MONEY along with the concepts MIND, POWER, DEATH, GOOD and EVIL. The analysis of the novel "Great Gatsby" by F.S. Fitzgerald distinguishes the concept components of the 'American dream' phenomenon [9]. The core zone of the concepts in this novel is the concepts HOUSE, CAR, SMILE, VOICE and the concept MONEY as well.

Scholars study linguocultural aspect of English investment terms, their cognitive and structural-semantic features. They make the categorical, evaluative, and semantic classification of the terms; along with metaphorical representation of the concepts INVESTOR, COMPANY, STOCK MARKET metaphorical representation of the concept MONEY is analyzed.

In the works of linguists associative correlations of the concept MONEY with the concepts MIND, NONSENSE, PERSON, HOUSE, FOOD, CLOTHES, SUCCESS, HARD WORK, FREEDOM, HAPPINESS, EDUCATION are recorded. The concept MONEY most frequently correlates with the concepts POVERTY, WEALTH [6].

Using mass-media text regarding economy linguists have worked out the nominations of the language fields reflecting the economic activity. Along with the nominations of the dominant signs in the field of 'the person of economic activity', 'movement of goods', 'market', 'right', 'business', 'new Russians' the nominal dominant signs in the field of money are allocated. Actually, it is stated that the Russians like representatives of many other nations assess money positively. Such phenomena as career and money have been already involved in the axiological sphere of the Russians; it means that money is becoming one of the cultural constants.

It should be noted that Russian culturologists use the material of the Russian proverbs and V.I. Dahl's sayings [10]. They analyze the means of linguistic representation

and the semantic structure of the cultural constants such as GOD, BELIEF, MONEY, LAW, COURT. Considering concepts in a broad linguoculturological scale cultural linguistics enlarge concepts and expand them to conceptual areas including mythical, sacral semantic aspects.

Thus, the analysis of the researches shows a certain interest of the academic community to the concept MONEY, and the studies conducted by modern scholars have integrative and complex character.

In this paper we consider the concept MONEY to be a protheconomic concept, that is to say such a concept that is manifested differently in commonplace and scientific spheres.

The word 'protheconomic' derives from two Greek words προθη – 'protht' and οικονομικά – 'economy'. The first word denotes everyday life, daily routine; the second one is formed with two stems (οικος and νόμος) with the general meaning 'managing household'.

What we here call the protheconomic concept is a specific element of the national general conceptual sphere, a unit of prothologic (everyday) and academic (economic) knowledge having different means of verbalization. The concept MONEY is one of such protheconomic concepts as WEALTH, POVERTY, LABOUR, PROPERTY. All of them are of both common, everyday usage and academic, scientific importance and represented in the scientific conscience and the common national collective conscience.

The national collective conscience is not homogeneous, it splits into several levels according to the sphere of communication, personal and educational experience of communicants. The highest level of the national collective conscience is considered to be the level of the scientific conscience which seems to lack specific national cultural features. On the contrary, the common national collective conscience reveals the highest degree of cultural particularity.

The lexical units used in the spheres of the scientific conscience are, firstly, of terminological nature and framed into definite semantic limits and, secondly, include only significant predicative semes which are necessary and sufficient to denote this or that phenomenon or object.

The vocabulary belonging to the common national collective conscience is characterized by vague semantic boundaries, ambiguity. It does not seem to define, but describe, interpret objects, actions and phenomena; its choice fully depends on the personal experience of the speaker or the collective experience of the nation; they denote things through semantic attributes which can be both relevant and irrelevant, essential and unessential, neutral and stylistically colored.

Here we are dealing with two layers of the national word stock: terms and proverbs.

In the cognitive process maintained by scholars and scientists in analyzing different objects and phenomena of the reality it is necessary to give them full language reflection. So language has worked out a special system for recording scientific and academic observations and conclusions, namely, terminological system. One of the most specific features of a term is its direct relevance to

the set of terms used in a particular science, discipline or art. In other words, a term must be monosemantic: unambiguous, univocal, definite in its meaning, easily recognized within a certain branch of science. Thus, terminology is described as a part of lexicological system characterized by the highest level of conventionalism.

A term directly connected with the phenomenon or the object it denotes. It lacks emotional, expressive, evaluative connotations. A term unlike other words points the mind to the essential characteristics of the phenomenon, item, idea.

Being a fact of language proverbs and sayings are collected in special dictionaries. They have much in common with phraseological units, actually, they are a part of them as they are marked by phraseological peculiarities. The latter include two main characteristics: stability and lexical deviation. As to stability, all kinds of it are meant: structural, semantic and that of usage. Speaking about lexical deviation we bear in mind the meaning that is figurative, not fixed in dictionaries.

At the same time, proverbs and sayings reveal some special features by which it is possible to distinguish them from other units of the word stock including idiomatical expressions. The fact that proverbs and sayings have peculiarities makes it necessary separate them out into a special section of lexicology which is called parameology. Thus instead of the general terms 'idioms' or 'phraseological units' the narrower term 'parameological unit' has found its place in linguistics. As any linguistic sign, a parameological unit has a plane of expression and a plane of contents. As to the plane of expression proverbs and sayings are rhythmically organized, their separate elements are often rhymed and/or alliterated. From the syntactic side they are sentences, sometimes clauses.

But special features of proverbs are revealed not in their formal language expression, but in their contents. Proverbs simultaneously expose two meanings: direct, primary and indirect, derived from the context or situation. The indirect meaning of a proverb is not free; it is limited by its primary meaning, its actual wording. That is why proverbs can be recognized as models of thought.

Proverbs are brief statements presenting the accumulated life experience of the nation in compressed form and denoting abstract ideas in traditional commonplace symbols. They are usually didactic, expressive, emotionally colored and image bearing. Ideas, beliefs, morals, ethic system, folk character of an ethnic group are represented in proverbs. Their collection can be considered folk philosophy.

The above notes on scientific terms and parameological units should be taken into consideration when examining the protoeconomic concept MONEY. But first of all we should find out the kernel of the concept.

The dictionary definition of the concept is its main, core element. Older dictionaries pay much attention to the physical form of money: coins stamped from metal, printed notes, cheques [11]. Up-to-date special lexicographical works point out to the absence of

physical form – electronic money which is considered to be money with virtually no tangible properties whatsoever. Most dictionaries emphasize the reasons of having money: it is given and accepted in the process of buying and selling things; and the source of acquiring money: it is what you earn by working [12]. So the English conceptual picture includes such elements as 'coins', 'notes', 'electronic', 'working', 'buying', 'selling'.

From the academic view point money can hardly be denoted through depicting its physical form and properties; what must be stressed is its function. That is why such elements as 'buying' and 'selling' turn out to be the kernel of the concept.

The theory of economics takes into account several points to consider money completely and utterly, in its full scale. First and most of all, and core elements of the concept tell us about it, money is involved into the selling and buying process. In this process money plays a double role. On the one hand, in business and commerce it acts as medium of exchange. On the other hand, money itself is an item of goods, and people's demand for it is unlimited. Like all economic resources money is scarce and limited.

One more money function that is of overwhelming importance is that money serves as a standard of value. Money gives an ideal pattern for numerous comparisons of value which different object, services, even actions and ideas have. Money as a standard of value helps estimate conventional, credit and debt relations and obligations. It is the main unit to calculate prices, cost, expenses, and incomes appearing in the course of economic activities of individuals and economic entities. Usage of the standard-of-value function allows eluding complex and numerous intermediary exchange actions to satisfy one's needs and demands.

Money has certain peculiarities as a store of wealth. In fact, every currency unit is not only spent, but also saved. Statistics states that worldwide at a particular instant of time more money is saved than spent, that is to say most money is held as a store of wealth.

Not only economics as a branch of science deals with money. Thorough studies of parameological units, proverbs for instance, drive us to the conclusion that they purely express nation's economic mentality, economic activities connected with money as they describe, estimate, express attitudes towards economic situations. As to the institution of money, functional properties regulating social and economic relations in a wide scope of modal meaning can be derived from proverbs. Having parameological material it is possible to reconstruct the theory of money that has been developed in nation's traditional mentality and activities.

Sifting dictionaries [13], the Oxford Dictionary of Proverbs [14] in particular, gives an opportunity to choose proverbs that belong to the monetary sphere. Their detailed consideration makes it possible to systematize them into the groups according to the already-mentioned characteristic features of money adopted in theoretical economics. Strangely enough from the first sight, but proverbs express the same ideas, revealing both primary and figurative meaning of the

words they consist of, unlike the terminological vocabulary of the theory which directly links the phenomenon and its language description. So here we combine two ways of describing features of one and the same phenomenon – money, but from two different angles: first, as it represented in the scientific conscience and in the common national collective conscience. The proverbs prove the fact that people had been aware of money functions before economics as a branch of science appeared.

1. Money is a general purchasing power, an instrument for achieving (obtaining) benefits; an item of goods in infinite demand.

1.1. An ass loaded with gold climbs to the top of the castle.

1.2. A thief passes for a gentleman when stealing has made him rich.

1.3. A light purse is a heavy curse.

1.4. Money makes the mare go.

2. Money is means of calculation, an item of exchange, an institution of sustainable proportionment and distribution of benefits according to their value.

2.1. Monetary matters require careful, precise handling.

2.2. Money begets money.

2.3. A penny saved is a penny gained.

2.4. Money likes to be counted.

3. Money is a limiting factor of currency media between people, estimation means of conventional relations that include lending and borrowing and obligations in the process of socioeconomic exchange.

3.1. Brotherly love for brotherly love, but cheese for money (Am.).

3.2. Lend your money and lose your friend.

3.3. Creditors have better memories than debtors.

3.4. Even reckoning makes long friends.

3.5. Honours change manners.

3.6. He goes long barefoot that waits for dead man's shoes.

3.7. He is not poor that has little, but he that desires much.

3.8. A rich person is never at ease.

4. Money is a general medium of paying, purchasing, monitoring, controlling and estimating the equivalency of merchandise exchange.

4.1. He the merchant who has the money.

4.2. It costs nothing to ask.

5. Money is means of measuring commodity and user value of the owned goods and competent calculation of distributional and business patterns of economic activities.

5.1. Time is money.

5.2. Money is a good servant but a bad master.

5.3. Gear is easier gained than guided.

6. Money is a scare and limited resource; it is a criterion of wealth.

6.1. He that has no money needs no purse.

6.2. A penny saved is a penny gained.

6.3. A light purse is a heavy curse.

6.4. Take care of the pence, and the pounds will take care of themselves

6.5. To have money is a fear, not to have it a grief.

So the given examples point out to the interrelation of scientific and folk economics in the prothteconomic concept MONEY. Both of them turn out to be homogeneous in the plane of contents. But they express the same ideas differently. The scientific conscience deals with concrete terms, while the common national collective conscience gives preference to brief figurative statements in which it stores the whole nation's experience and centuries-old wisdom.

3 Conclusion

So we can arrive at some conclusions. First of all experts in linguistics have considered the concept MONEY with different angles. As it is a part of both everyday life and economics, we propose to recon it in a special class of concepts called prothteconomic concepts.

The concept under study finds its representation in different layers of the lexicological system serving various spheres of human activities. In this research we have tried to examine the prothteconomic concept MONEY separating its language representation in the scientific conscience and in the common national collective conscience.

The scientific conscience finds its manifestation in the terminological vocabulary. The units of this lexical layer are monosemantic, abstract, emotionless, unimaginative. On the contrary, the word stock employed in the sphere of the common national collective conscience application is characterized as polysemantic, concrete, emotional, image bearing. So in science money is denoted through terms whereas a national language has a great number of means to give descriptions of money through different (sometimes even contradictory) semantic attributes. Parameological units, namely, proverbs have been chosen to study the concept MONEY in the common national collective conscience.

Our further research has found out that the seemed-to-be parallel representations of the prothteconomic concept MONEY in the scientific conscience and in the common national collective conscience have the same plane of contents. So called folk economics coincides with scientific economics below the surface, both of them reveal common essence, common ideas, common understanding of the phenomenon, being wrapped up in different language means. Both scientific and folk economics draw their attention to the functions of money connected with exchange, standard of value, general purchasing power, and calculation.

So in our study the prothteconomic concept MONEY has undergone the process of analysis and synthesis. This research procedure can be of usage to investigate other prothteconomic concepts.

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