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LINGUISTIC REPRESENTATION OF THE CONCEPTS “WEALTH” AND “POVERTY” IN FOLKTALES

Abstract. The purpose of this paper is to identify the concepts “wealth” and “poverty” in Kazakh folk tales as linguistic representations of folk cognition.

Linguocultural analysis revealed cultural information in a historical and ethnographic context, ancient folk knowledge, and allowed us to recognise the linguistic character. Wealth and poverty as a binary opposition were considered from the point of view of world outlook and cognition of the world, moral and ethical norms in the period of formation of ethnos consciousness in the fairy tale era and compared with the mental life of the people at the present stage.

As the material of the study 31 household fairy tales were taken. The linguistic units representing these concepts were selected from fairy tale texts. A free associative experiment was conducted, in which the representation of these concepts in modern youth language was compared with fairy tale language.

Wealth was defined as a material and spiritual concept, language representations were considered in binary opposition with poverty and it was argued that poverty and wealth come from the mind, not from property. When comparing the results of the free associative experiment, it was found that both material and spiritual values underwent a great change.

As a result, it was noticed that there are both common and distinctive features between these levels. The commonality is due to the universal, universal character of these concepts, the distinctive features in most cases are manifested at the figurative, axiological level.

This study contributes to the development of linguofolkloristics, cognitive linguistics.

In the future, we will see the practical significance of the study in further study of other genres of Kazakh folk tales as linguistic representations of folk cognition, study of the language of modern author's tales and the need to form a frequency dictionary of the language of folk tales.

Keywords: mentality, concept, binarity, opposition, frequency.

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ХАЛЫҚ ЕРТЕГІЛЕРІНДЕГІ “БАЙЛЫҚ” ЖӘНЕ “КЕДЕЙЛІК” КОНЦЕПТІЛЕРІНІҢ ТІЛДІК РЕПРЕЗЕНТТЕЛУІ

Аңдатпа. Бұл жұмысымыздың мақсаты – қазақ халқының тұрмыс-салт ертегілеріндегі “байлық” және “кедейлік” концептілерін халық танымының тілдік репрезенттері ретінде анықтау.

Лингвомәдени талдау тарихи-этнографиялық аядағы, көне халық танымындағы, мәдени ақпаратты анықтап, тілдік сипатын тануға мүмкіндік берді. Байлық пен кедейлік бинарлық оппозиция ретінде ертегілік дәуірдегі этнос санасының қалыптасу кезеңіндегі дүниетанымы мен әлемді тануы, адамгершілік-этикалық нормалары тұрғысынан қарастырылып, қазіргі кезеңдегі халықтың ментальды болмысымен салыстырылып берілді.

Зерттеу материалы ретінде 31 тұрмыс-салт ертегісі алынды. Ертегі мәтіндерінен осы концептілерді репрезенттейтін тілдік бірліктер анықталып, олардың қолданысы контекст аясында қарастырылды. Еркін ассоциативті эксперимент жүргізіліп, аталған концептілердің қазіргі жастар тілінде репрезенттелуі ертегі тілімен салыстырылды.

Байлық материалдық және рухани концепт ретінде анықталып, тілдік репрезенттері кедейлікпен бинарлық оппозицияда қарастырылып, кедейлік пен байлықтың дүниеден емес, ақылдан болатыны тұжырымдалды. Еркін

ассоциативті эксперимент нәтижелерін материалдық құндылықтардың да, рухани құндылықтардың да көп өзгеріске түскені анықталды.

Нәтижесінде ол деңгейлер арасында ортақтық та, айырым белгілер де бар екені байқалды. Ортақтық бұл концептілердің жалпыадамзаттық, әмбебаптық сипатынан туындаса, айырым белгілер көп жағдайда образдық, аксиологиялық деңгейден көрінеді.

Бұл зерттеулер қазақ тіліндегі лингвофольклористика саласын, когнитивті лингвистиканы дамытуға үлес қосады.

Зерттеудің практикалық мәнін келешекте басқа да қазақ халық ертегілері жанрларын халық танымының тілдік репрезенттері ретінде зерттеуден, қазіргі заманғы авторлық ертегілер тілін зерттеуден, халық ертегілері тілі бойынша жиілік сөздік түзу қажеттігінен көреміз.

Тірек сөздер: ментальдылық, концепт, бинарлық, оппозиция, жиілік.

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ЯЗЫКОВАЯ РЕПРЕЗЕНТАЦИЯ КОНЦЕПТОВ “БОГАТСТВО” И “БЕДНОСТЬ” В НАРОДНЫХ СКАЗКАХ

Аннотация. Целью данной работы является определение концептов “богатство” и “бедность” в быту и обрядовых сказках казахского народа как языковых репрезентаций народного познания.

Лингвокультурный анализ позволил выявить и распознать языковой характер информации в историко-этнографическом контексте, древнекультурном познании, культуре. Богатство и бедность как бинарная оппозиция рассматривались с точки зрения мировоззрения и познания мира, нравственно-этических норм в период становления сознания этноса в сказочную эпоху и сравнивались с ментальным бытием народа на современном этапе.

В качестве материала исследования были взяты 31 бытово-обрядовая сказка. Из сказочных текстов были выделены языковые единицы, репрезентирующие эти концепты, и их использование было рассмотрено в контексте. Был проведен свободный ассоциативный эксперимент, в котором репрезентация данных концептов в современном молодежном языке сравнивалась со сказочным языком.

Богатство определялось как материальное и духовное понятие, языковые репрезентации рассматривались в бинарной оппозиции с бедностью и утверждались, что бедность и богатство исходят не от мира, а от разума. Было обнаружено, что результаты свободного ассоциативного эксперимента сильно изменились как в материальных, так и в духовных ценностях.

В результате было замечено, что между этими уровнями существуют как общие, так и отличительные черты. Общность обусловлена общечеловеческим, универсальным характером этих концептов, отличительные черты в большинстве случаев проявляются на образном, аксиологическом уровне.

Эти исследования вносят вклад в развитие лингвофольклористики, когнитивной лингвистики в казахском языке.

Практическую значимость исследования мы видим в дальнейшем изучении других жанров казахских народных сказок как языковых репрезентаций народного познания, изучении языка современных авторских сказок, необходимости формирования частотного словаря по языку народных сказок.

Ключевые слова: ментальность, концепт, бинарность, оппозиция, частота.

Introduction

Wealth and poverty are well-studied linguistic concepts that represent mental nature of the population. In linguistics proverbs and sayings in Russian language, including the domain of phraseological units, English, French, Yakut languages on the perspectives of dialects have been well studied through the assistance of comparative linguocultural researches.

Wealth and poverty are concepts that show the mental nature of the nation and have been studied in language. In Russian linguistics, proverbs and idioms are well studied from the point of view of their dialectal character and from the point of view of their comparative linguistic and cultural character in English, French, and Yakut languages.

The purpose of our work is to determine the conceptual notions; wealth and poverty on the basis of world folktales, traditional stories about common people, to identify changes in the conceptual characteristics in tales and define modifications of ethnic cognition which is reflected by the internal

structure of the notions.

Upon the investigation materials underlie a linguistic-statistical analysis of 31 fairy tales that are selected as original world and Kazakh folktales. The total number of words in these tales of research reached 34,973 and the number of applied words of research are 8,884.

In the 1950s of the twentieth century, a new discipline was born in the study of folk tales in Russian language, named as applied folklore – folkloristics. The term was first used by the scholar A.T. Khrolenko (Khrolenko, 1974: 9-23).

Research centers of three schools – Voronezh school, Petrozavodsk and Kurs schools have left a significant token on the formation and development of linguo folkloristics, studying the language of folklore from different perspectives. Since that period, linguocultural analysis of folklore texts has started and the recognition of the language of folklore began to be recognised as a manifestation of people's mentality (Artemenko, 2009: 81-87).

Linguocognitive analysis of folklore texts allows us to determine and describe the folklore images of the represented world, and linguistic cultural analysis allows us to identify and recognize the linguistic nature of cultural information in the historical and ethnographic context, ancient folklore, beliefs and traditions. The central part of the research is a linguistic-statistical analysis made on thirty-one fairy tales in world and Kazakh literature.

The study of the semantics of the folk-poetic word, the development of the foundations of folklore lexicography, the realization of the project on the dictionary of Russian language folklore, the comparative analysis of the language of folklore of different nations revealed a huge linguistic and cultural potential of the branch of linguistics – folkloristics. It turned out that, within the framework of linguo-folkloristic studies, original approaches to solving such fundamental issues as ethnic mentality and cultural archetypes are possible.

Closer examinations made on folk tales will be a tool for revealing the ethnic nature of any nation. A.T. Khrolenko defined that the problem of ethnic mentality and cultural archetype may be solved through the research of linguistic and folklore studies (Khrolenko, 2010: 167).

The analysis of the style of texts enables readers to better understand the figurative nature of the folk language, to explore its linguistic consciousness and the network of thought. Accordingly, fairy tales retain the linguistic worldview and perception of the world in that period, the formation of ethnic consciousness, their moral and ethical norms, traditions and rules of behavior that were once formed in the society.

A range of notions in the minds of an ethnos form a conceptual system. The concept is the basic unit of mentality. In his analysis, Russian researcher V.I. Krasik concludes that: “A concept as a mental formation in the consciousness of an individual is an exit to the conceptual sphere of society, i.e. ultimately to culture, and the concept as a unit of culture is the fixation of collective experience, which becomes the property of the individual. In other words, these approaches differ in vectors in relation to the individual: the linguocognitive concept is the direction from individual consciousness to culture, and the linguocultural concept is from culture to individual consciousness” (Krasik, 2002:139).

Kazakh scholars underline about the features of ethno cultural, social concepts in Kazakh language the following “The combination of language patterns that denote the peculiarities of ethnos, a cognitive notion, consciousness, a cognitive field, nature and being namely ethnic, cultural and cognitive reality, should be analyzed as “a dominant idea possessing a conceptual meaning”. The basic category of cognitive linguistics (a concept) is a linguistic phenomenon arising from the combination of logical models that systematize, regulate and classify the cluster, which is organized by the knowledge of some ethnos, and they show the integrity of language patterns in synonymous, associative, binary and other relations (Abdikalyk, 2016: 3177).

The study of folklore as the representation of cultural and ethnic significance reflecting on the mental nature of people is significant in terms of studies in this domain.

Materials and methods

During the research, the heritage of folk oral literature, in particular, M. Auezov's collection “Studies on Folklore” (2012), the 1-3 volumes of the collection of “Kazakh Tales” (1957-1964), the 4th volume of “Fairy Tales” (1988), the 76th volume of the collection of “Words of the Ancestors” were

sorted and used as the main research material, and a frequency dictionary was created for 31 tales.

As a result of the statistical analysis, it was determined that the word *rich* was used 104 times, the word *poor* – 25 times, the word *wealth* – 22 times, and the word *poverty* – 1 time, which became the basis for analysis as a concept. 100 males and females participated in the free associative experiment. Description, conceptual analysis, linguistic statistical methods, free associative experiments were used as research methods.

Literature review

The first study of the concept “wealth” and “poverty” in Turkic languages was conducted in the work by A.N. Samoilovich (Samoilovich, 1936). “Wealth” as a concept was represented in the research by V.F. Yegorova (Yegorova, 2012) based on Russian, Yakut, French proverbs, within the framework of phraseology and paremiology of the Lak language, by A. Sh.Kunbuttayeva (Kunbuttayeva, 2013), in terms of the axiological nature of English phraseology, in Lyzlov's article (Lyzlov, 2017), the representation of the concept “wealth” in the dialect discourse was reflected in the study by S.V. Voloshina and M.A. Tolstova (Voloshina, Tolstova, 2018).

Wealth and poverty in the linguistic consciousness of Russian and English youth were considered by Steshina E.G. (Steshina, 2008), linguistic objectification of wealth and poverty in the Russian language was studied by Tarasova A.S. (Tarasova, 2021), linguistic and cultural features were discussed by Kutsyi S.B. (Kutsyi, 2003), the diachronic space of the concept of poverty in English and Russian linguistic and cultural studies was studied by Ponomareva E.Yu. (Ponomareva, 2010), in English fairy tales by Nesterova T.G. (Nesterova, 2015), and the concept “wealth” in the author's image of the world was considered by Putilina L.V. (Putilina, 2015).

The concept “wealth” in the Russian language consciousness was considered by Makeyeva N.S. (Makeyeva, 2009), Klementyeva E.V. has studied the cognitive-pragmatic aspect of the concept “wealth” (Klementyeva, 2008) from a dissertation point of view on the basis of Russian and English language materials, while Komarova M.M. (2021) and Yarotskaya G.S. (2014) considered these binary concepts in Russian fairy tales.

In Kazakh linguistics, the concept “wealth” and “poverty” was considered as a binary opposition in the research of J. Koshanova (Koshanova, 2009) and A. Biyazydkova studied the concepts “wealth” and “poverty” among the concepts defining the informational field of the concept of garden-wealth and character (Biyazydkova, 2014a: 80-85), (Biyazydkova, 2014b: 192). At the same time, K. Balabekova's research analyzed the concepts “wealth” and “poverty” in Kazakh folktales from an oppositional point of view (Balabekova, 2023). A review of the literature shows that although this issue has been widely studied in other languages from different angles, it has not become a full-fledged research object in Kazakh linguistics.

Results and discussions

One of these concepts in fairy tales which builds a binary opposition is the widespread application of concepts “wealth” and “poverty”. The issue of notions of wealth and poverty have long been mentioned in verbal text types in literature, in the form of poetry and in prominent thinkers' philosophical works. Initially, in terms of Turkic language families it was raised by the academician A.N. Samoilovich in connection with the contradictions of lexical units. In his research, he revealed some evidence by comparing and studying the names of notions correlated with the concepts “wealth” and “poverty” that one may identify through the information about the social status of the Turkic people (Samoilovich, 1936: 21-66).

As noted by a Russian scholar M.V. Pimenova, “by the binary concepts we understand such representational words which are called antonyms. These concepts may also be called opposing ones. For example, a binary concept of *love* is *hate*, of *light* is *darkness*, *friend and foe*, *build and destroy*, *many and few*, and etc.” (Pimenova, 2011: 127).

Describing the possibility of representing oppositional pairs at levels of human activities in literary criticism, Yu.M. Lotman addressed the problem of binary opposition as follows: “The basis of the internal organization of the elements of the text, as a rule, is the principle of binary semantic oppositions: the world will be categorized into rich and poor, friends and foes, faithful and disbelievers, enlightened and uneducated, people of Nature and people of Society, enemies and friends” (Lotman,

1998: 227).

According to Kazakh academician, A. Qaidar and in his ethnolinguistic dictionary “Kazakhs in the world of their native language” the definition of the notion of wealth is suggested in the following way: “Wealth. Abundant wealth, treasures, maritime property, countless money, price. Wealth, as a rule, belongs for a certain social group or for an individual, it goes under the jurisdiction of a state, and is inherent only in them. The concept “wealth” and its value, its method of assessment are not the same in every society and for every person. Wealth is a concept inherent not only in the real world, but also in the spiritual (abstract) world, one of the criteria of determining its quantity and quality, its meaning and significance. The notion of wealth forms in Kazakh nature the opposite equivalent of the concepts “poverty” and “self-esteem”; it is not only a material concept, but also it is a steppe mentality and an intellectual worldview, which are complex notions. Weighing all the ways of ethical life and its layers of traditions, customs, beliefs, complex philosophical concepts intertwined with the concept of a civilized concept, he provides a number of linguistic data about the richness of Kazakh language. For example, the saying in Kazakh language “The first wealth is health, the second wealth is hearth, the third wealth is welfare” means that Kazakhs firstly admit health to wealth. The second wealth for them is marriage, close family relationship, and then following these dignities comes the idea of being rich and wealthy. The material wealth appears as the third one (Qaidar, 2009:38).

The verbalization of these concepts is examined in our study at the level of word study. As soon as the fairy-tale texts and their linguistic units representing those concepts, the applications and lexical meanings of concepts “wealth” and “poverty” have been defined, we viewed the synonymous and antonymous relations of the concepts on the framework of contexts.

In our view, the lexical layer of Kazakh fairy tales consists mainly of words common to the Turkic language system and ancient Kazakh original words. One of the basic concepts in folk tales is grouped in classification of notions “rich and poor” and about the circle of notions “wealth and poverty”. The key word for the notion of “wealth” is the lexeme “wealth”. In Kazakh linguistics, the concepts “wealth and poverty” have been investigated and studied at the opposition level, their cognitive nature and functions have been revealed. Emphasizing the cumulative function of linguistic units in this regard, the study of the concept “wealth and poverty” by J. Koshanova is referred to as a social concept. “Formed on the basis of centuries of human experience, the concepts possess the ability to collect, store and transmit information to future generations (Koshanova, 2009). On the basis of the accumulated linguistic units, the scholar proved that it is possible to reflect on the changes in people’s perception and the social environment of the notions “wealth and poverty.”

Explaining the key terminology of the field “wealthy”, we discover that the word is associated with wealth, and the poor with poverty. Therefore, research has tended to focus on the studies of how often these words are used as the glossary of folk tales.

The word *бай/bai* (*wealthy man, the rich*) as a noun is used 104 times, it is functioned as a root or lexical base form for 56 times, the other derivatives of the word are formed with the help of suffixes in Kazakh case forms and applied in the following ways; *байға/baiga* – 4 (to a wealthy, to rich), *байдан/baidan* – 2 (from wealthy, from rich), *байдікі/baidiki* – 2 (bai’s, wealthy one’s), *байды/baidy* – 1 (the wealthy), *байдың/baidyn* – 33 (his, rich person’s), *байеке/baieke* – 2 (respectful addressing to a rich person), *баймын/baimyn* – 1 (I am rich), *байлардың/bailardyn* – 2 (rich people’s), *бай-манап/bai-manap* – 1 (rich feudals), *бай-мырза/bai-myrza* (a wealthy gentleman) – 3 times.

The word *кедей/kedei* (poor man) as a noun is used 25 times, including its lexical base form – 20 times, *кедейді/keideidi* – 1 (the poor), *кедейдікі/keideidiki* – 2 (the poor’s), *кедейдің/keideidin* – 2 (the poor’s); *кедей-кешік/destitute* – 3, *кедейліктен/keideilikten* – 1 (from poverty).

The word *байлық/wealth* as a noun is used 22 times, including twice in base root, *байлығы/bailygy* – 4, *байлығын/bailygun* – 2, *байлығына/bailyguna* – 1, *байлыққа/bailyqqa* – 1, *байлықтан/bailyqtan* – 11, *байлықтарын/bailyqtaryn* – 1.

In general, when the frequency of using these words in folk tales are counted the number of them reached 0.43% (out of 97 976 words), and the frequency of using the particular words does not exceed 0.07% taking into account the number of words used (8 884) in fairy tales. The data calculated that those concepts were not the most important for people of that period. Thus, the notions of wealth,

poverty or wealthy, poor were not accepted as the most significant values by the time folk tales appeared in Kazakh literature. The following existing tales confirm the evidence of our findings.

Bailyq (wealth). In conceptual studies, the concept of wealth forms the conceptual field of the notion – wealth. However, mainly material goods are described in folk tales. For example, there is a rich man in the city who says that his *wealth* equals mine, even if he comes from the crowd”, – says the khan (“Ayaz bi”).

Although he was firstly upset that he was not seriously accepted into my society, he became happy when he was given such *wealth* (“Good for good”).

The woman was brought to the khan. When the khan saw a beautiful woman, he granted his servants with gifts and invited the mullah to marry her. But she did not care about Khan's *wealth*, about his rich palace and crown, his admiration or worship, she was thinking of only one person, Shakir (“Shakir and Shakirat” from Arabic fairy tales).

Your father Kozhanai's name is famous all over the world. He's the *richest* in the county, but he hasn't married you. You are a loser, you do not know how to choose a beautiful one, - she seduced (“A clever woman”).

There were khans, nobles and other wealthy people who came from their lands. Meantime, the guests had feasts every day and the crowd entertained themselves with different games. Intoxicated by *wealth* and idle hours the rich rode horses, had spectacular shows of racing horses. (“Dream fulfillment”).

The measure of material wealth in fairy tales is described less, mainly the wealth of the rich is from the number of *cattle and precious stones, such as gold, silver, diamonds*. For example, the word treasure is used 13 times, material treasures – 2 times:

Now I have a precious stone. It is worth of the Ring of Solomon, the Staff of Moses, David's basket. Now estimate its value, – he said and asked to bring that stone from his valuables. (“Ayaz bi”).

He called the woman to meet him in private and told her all his miserable grief, gave her a bowl of gold from his treasures and said: “I will be your life long friend. If you have a son, give me your son and take my daughter. But let no one know this secret!” – I prayed (“Ayaz bi”).

Everyone became angry and would say: “Do you think that I don't have a knife in my house, or other *treasures*, does it mean that I do not possess any grindstone in my house?” – he said angrily and left (“Ayaz bi”).

Kozhanai used to travel to *wealthy* lands and often visited the worlds of other Khans, exchanged with some livestock and made a fortune. Due to his habit *the rich* man was always away. He entrusted all his *treasures* to his daughter-in-law (“A clever woman”).

And the rest of my *fortune*, my household I will be using and spending for the needs of the hungry, orphans, widows, the tired and exhausted or to please my guests. If you need any help, tell me, I will help you too! (“Legendary Hatimtai”).

I have two *golden* poplars in my house, so take one of them. It is ten times more valuable than those of my animals in the yard. I own *a warehouse of gold*, take half of it but let me go! – he said (“A clever woman”).

There is a load of *gems* for forty camels, give me half of the gold in the warehouse. Load the gold on white-headed camels, and light brown headed camels. Let the work be done quickly! Your father Kozhanai, – was sealed on the paper (“A clever woman”).

The word livestock is used as a sign of *қазына-мүлік/wealth*, as well as in the form of *мал-мүлік/treasures*:

What was the point of stopping the girls who promised to kill their father, if they arrived in the island. Now, find the answer to this riddle and take care of this *property* and me (“A wise girl and smart jigiti”). Khan keeps the Berkut (eagle) in the jail and returns everything back to Saqyp doubling his *property* (“A clever woman”).

The word livestock is used 79 times in folk tales. Moreover, *livestock* is used in the meaning of *wealth* of people counted as precious treasures. Among them there are things that are taken along with other treasures, for example human wealth:

Came the Luck, came the Wealth, Qydyr also came and they gathered around the light. The next

day, the young man woke up and saw that he had become rich (“Khan's daughter”).

Before that, the Berkut would not have answered Saqyp for his call, who owned with thousands of chests of *diamonds, gold, thousands of precious goods of silk and cattle*, however at that time he reacted to him at once (“A clever woman”)

My children, now I am going to die, before let me tell you a secret – I hid gold the size of a horse head under a poplar tree in the yard. Take that gold in case you have lost your livestock, in case you cannot find any food or clothing, in case you have no horse to ride, and in case you feel dizziness and sickness, – telling this to his sons the old man died at the age of one hundred and one. (“Three sons of Tursunkhan”).

– Your Majesty! It was true that I had died, leaving behind my widow wife, my orphaned children, my *cattle, other treasures* and seven slaves; So, these slaves did not listen to the orphans, they became violent, had stolen the livestock by dividing them and fled away.

Once, a famous rich man dies, leaving his single beautiful wise daughter and *thousands of cattle* (“A wise girl and an inventive man”).

In these tales that are being discussed the word *gold* is used 65 times in a base form, 25 times in different word forms and once/1 as a derivative word. The words: gold and silver are applied twice as pair words:

When they had left, Momyrbai took all the gold and silver and returned to its owner, to his home (“Momyrbai and seven robbers”).

At that time, the Khan declares: “I will give a pile of gold to those who find water in this land!” (“Ask for advice for someone who is at sixty”).

We discover in these fairy tales, the units of measurement in the meanings of *a handful of gold, three thousand gold, gold with the size of a child's head, gold in the size of a horse head, a piece of gold, golden razor, a warehouse full of gold, golden poplar, a gilded whip with golden handle, a pocket of gold*.

The word silver is used 19 times as a homogenous member of a sentence with the same syntactic function.

For example, *all – gold, all – silver; the wing of the biblical duck is silver, the other wing is golden*; the *head* of the deer is gold, its back is silver; they were given a lot of gold and silver gifts; gold of innumerable amounts, silver, precious stones and valuable things. He took the bags of gold and silver; he collected all the gold and silver, and then took them to their home. Additionally, the word silver is met 6 times in the function of *tenge*: silver *tenge*.

The meaning of a gem is used in the folktale “Ask for advice who is at sixty” where a story of an old man tells how to get the diamond from the bottom of the sea: “After several days of wandering the Khan's army reached the big sea. When they he looked at the sea, they saw two diamonds shining in the deep seabed. The Khan who saw this announced again:

– I'll appoint the person who gets me those two diamonds as my vizier and give him whatever he asks for! Having become interested in the order of the Khan many people dived into the water and many drowned. But nobody was able to find the diamond. The old man hidden in the chest asked his son:

– Why did you stop, my son?

– We came to the big sea, there are two diamonds shining at the bottom, and the Khan wants to get them. He is going to appoint his vizier the man who gets the diamonds and to give him what he asks. Nobody can get them. The old man told:

– My boy! That diamond is not at the bottom of the sea, it is at the seashore. Look nearby; is there any nest of the bird around? The young man started watching. He saw a tall tree growing closer to the sea and a bird's nest on its top, then he told to his father about it:

– Yes, there is, – he said. The old man explained:

– My son, the diamond is not in the water, but in the bird's nest, the rays of the sun fall onto the diamond and its flash sparkles from the bottom of the sea. Remember, this time the Khan will press you saying to get your head off until you tell the truth. Ask the Khan to promise to keep your life if you tell the truth about me.”

Words with the meanings denoting valuable items, such as valuable objects, precious stones, precious clothing, jewelry, precious silk are used 10 times as an indicator of wealth.

In addition, in these stories the word *dilda* is used 6 times, as the indicator of trading with things, *tenge* – 7 times, *tiyn* – 13 times, *money* – 19 times, *price* – 5 times.

Therefore, in the era of folktales Kazakh ethnic mentality depicted the concepts of material wealth through the help of notions and words as gold, silver, diamond, possessions, property, jewelry, precious stones, precious clothes, jewelry, precious silk, precious carpets, *tenge*, coins, money and price.

As a result, the number of the word *in the treasury* is used 13 times, *in the warehouse* (2 times).

However, the measurements of wealth such as *enormous palaces, heritage or inheritance* often found in conceptual studies are not met in fairy tales. This suggests that although they were rich, wealthy Kazakh people did not build large houses and spacious palaces, nor they did not leave anything special as material wealth. In many folk tales, the rich left words of wisdom to their children when they died.

For example, in the fairy tale “The wise old man”: Before he died, one rich man called his son and said:

– My son, after my death, marry a girl on Fridays, build houses in every city, and eat honey for your food.

The man's son misunderstood the wise words and after three years he became very poor. Afterwards, some old man explained him its meaning:

– You did not understand the old man's wise words, because when he said “Marry a girl on Fridays” he meant: “Meet with your wife once a week, it is good for your health.” “To build a house in every city”, meant: “Have friends in every city and you will visit them.” “If you eat, eat honey,” he meant. “If you work tirelessly, your food will be sweeter than honey,” said the old man. Only then did the young man understand his father's will with deep meanings.

Another example is from the fairy tale “Three sons of Tursunkhan”:

– My children, now I am going to die, before let me tell you one secret – I hid some gold the size of a horse head under the poplar tree in the yard. Get that gold in case you have lost your livestock, in case you cannot find any food or clothing, in case you have no horse to ride, and in case you feel dizziness and sickness, – telling this to his sons the old man died at the age of one hundred and one (“Three sons of Tursunkhan”).

These previous examples prove once again that the wealth a father leaves to his child is not a property, not a precious treasure. The ancient Kazakh saying claims; “Father's livestock can't be a wealth for his child”. Only wisdom words, beliefs and life experience are types of will. Another significant value of *wealth* for Kazakhs, is the criteria of well-being and health. When Kazakhs meet and greet an acquaintance they begin their talk by inquiring with each other about their being sound and safe, and secondly asking about the safety of their cattle in the yard. Kazakhs would say *mal-jan aman ba?/is your cattle safe?* A similar pattern is found in fairy tales:

– Is your livestock safe Momyrbai? How are you! Where are you going?, – asked the robbers (“Momyrbai and seven robbers”).

In the fairy tale “Good for Good”, three young men are able to save their lives thanks to their good deeds they have done. One for his showing kindness and treating his parents well, the other because he is faithful and fairly treats his wife, and the third one because he returns 10 coins to a poor man and helps his wealth grow, thanks to such good deeds the door of the rock opens and they are able to get out and get their freedom.

In Kazakh folk and fairy tales, many rich people achieve wealth with the assistance of their intelligence and hard work. For instance, in the tale “Bilgir and Khan” Bilgir withstands the criticism of the Khan for his intellect, in the next fairy tale “The Wise Old Man” the old rich advises his son “to eat honey for food”, and in the next fairy tale “A clever woman”: thanks to the wisdom of the rich man Kozhanai the folk is saved from the hands of robbers and the livestock is rescued.

Consequently, people do not only realize that one needs intelligence and hard work to achieve wealth, but also one should contribute to it.

The mentioned tales suggest that folk stories do not only depict the material values of wealth, but

also its spiritual value. A person's soul, his mind, commitment to good deeds, and labor are assets of spiritual values.

Therefore, making conclusions on the analysis of the concept of wealth in folk tales, the following summaries can be drawn:

- 1) Wealth is the social status of a person, characterized by a large amount of material values (treasures, property, gold, silver, money);
- 2) Wealth may be passed from father to son, but in Kazakh language the proverb about it underlines that; “a father's livestock is not his child's”;
- 3) Wealth comes with honest work and wisdom;
- 4) Wealth is obtained by illegal means (theft, robbery), but that can't be considered as wealth;
- 5) Wealth is spent only on oneself or shared with other people, for example, as in Hatimtai the generous, Ayaz bi;
- 6) Leave your child a will of wise words to make him rich and happy but not material wealth;
- 7) Wealth such as intelligence, kindness, and mental health can not be bought.



Chart 1 – The concept “Material wealth”

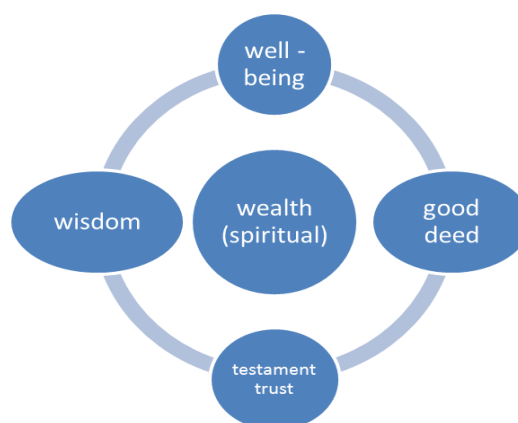


Chart 2 – The concept “Spiritual wealth”

Whereas *wealth* is used 22 times, the notion *poverty* is used once: In the following example a poor wrecked woman mourns:

I'm leading a dog life in the world
 And living as if, I'm in the dog's hut.
 Though the dog usually has a master
 My life is worse than a dog's.
 Nothing is worse than being poor.
 Oh, I'm more worse than Kentai,¹
 Nowhere is to go or ask!
 And nobody will care about us.
 Let the bitter cry wash my face.
 Is there another way out ...? (“A flute tune”)

Although the notion of poverty is not openly spoken or no one openly claims that they suffer from poverty or they are unfortunate ones, the term itself forms the conceptual field of poverty and they are found in fairy tales, thus the number of words with the meanings *байғұс, диуана/baigus, diuana* (beggar, dervish) (15), *кәріп/karip*/crippled (1), *күңдік/female slavery* (1), *құлдық/male slavery* (2), *малай/slave* (2), *нақыр/rauper* (2), *сорлы/wretched* (9), and *бишара/tramp, beggar* (1) form the conceptual field of the notion poverty. The concept “*poverty*” is recognised with the words *лашық/hut* (3) and *күрке/shack* (3).

¹ Kentai – a dog's name

For instance, Momyrbai lost his wealth, brothers, relatives and friends, in the end he built a little hut. *The hut* was full of helpless children, a sick old woman and he had only one wealth which was his gray donkey (“Momyrbai and seven robbers”).

It became late and there was nowhere to stay for the rich man. Whatever could be there except that dirty shack of fisherman's hut (“A clever woman”).

– So, lead us daughter, let us try some food in your cane hut, – said the rich man. The girl did not hesitate and responded quickly:

– Be our guest, the old, – said the girl to him and led them to her house. Indeed, there was a little hut built from reeds and it was nearly bare inside. An old man was sitting in the hut; he was the girl's father (“A clever woman”).

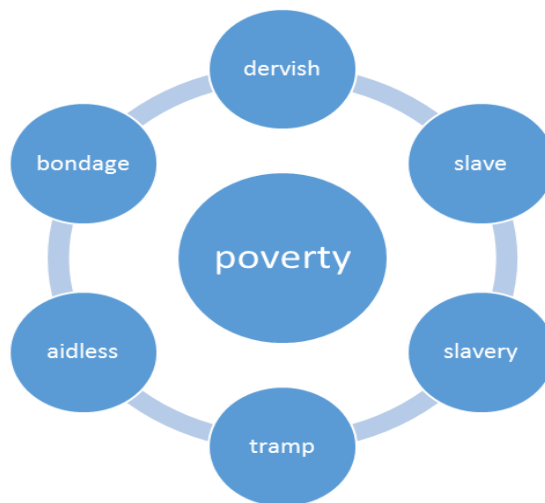


Chart 3 – The concept “Poverty”

As discussed, the notion of poverty is a social concept associated with the lack of material things necessary for human life. Despite these facts, we do not discover other stories about spiritual poverty in fairy tales. On the contrary, a poor girl and poor young man are born wise and these characters bewilder the Khans and the poor by their wisdom. For example, in the fairy tale “A clever woman” a poor girl Saqypzhamal saves her grandfather from the villains robbers. Another tale is depicted the same way, when in the fairy tale “A poor girl and the Khan's son” a shepherd's daughter guesses khan's three riddles and marries his son.

There is a scene in this tale that shows the cleverness of the poor girl: “Once upon a time, two brave young men wanted to marry at the same time to the daughter of a poor man, who was popular because of her wisdom. The elders became confused not knowing what to do and who to marry their daughter. If they marry their daughter to one of them, the other party will get angry and a conflict will arise between the two neighboring villages. Finally, the girl finds a reasonable solution by herself (“A poor girl and the Khan's son”).

In folk tales, the poor usually have *a small amount of sheep or only five goat kids*, the poor are penniless, no food to eat, no cloth to wear, and they own with only a single donkey. However, despite being poor or in poverty, they did not lose their minds, they wisely defeated the Khan, vizier, heroes and in the end, they achieved their goals.

More details on this is taken from the fairy tale “Unfaithful Mullah”, when a poor boy who was taught by a mullah overcame the cruelty of him by his wit.

The rich man Kozhanai marries his son to a poor fisherman's daughter. The clever woman saves her husband from slavery thanks to her wisdom (“A clever woman”).

Therefore, it is outlined through people's cognition that wealth and poverty do not depend on material things, they depend on a person's reason and wisdom.

Based on folk tales that attract people's lives as mirrors, we perceive various social relations, economic and people's spiritual states. Due to the binary opposition of wealth and poverty, one may learn about social and class differences, about the pragmatic attitude of ordinary people to the concepts

“wealth and poverty”.

Given that, in folk tales people do not seek for the demonstration of wealth, poverty or descriptions of living conditions, the environment in which an event takes place. The researcher of fairy tales V.Ya. Propp underlines this as follows: “If in a fairy tale we see a certain duality, the presence of two worlds, but in folktales there is only one world in it. This is our world in which we live. It is true that the description of everyday life has never been a goal of these tales. For example, there is absolutely no description of the environment in which the action develops. The setting is not described, but only thought or implied, or given as a certain background against which the action develops, and it is sketched out in strokes. Although there are no direct descriptions in such fairy tales, common life is not only a background, but a material, an arsenal that everyday fairy tales use for artistic purposes, tone and context. Due to these facts, everyday folk tale has the closest connection with reality” (Propp, 2000: 283).

This opinion about the previous folk tales is applicable for all folk tales as well. The ideas of wealth and poverty, reflected in folk tales, are people's dreams of a better life, a life in abundance, resisting evil, glorifying good, enriching themselves with honest labor, spending wealth for the benefit of the masses, exposing the stupidity of rich, sometimes wise rich and Khans become as savers of ordinary people. It is summarized that the ideal is people's mental nature and knowledge.

An experiment was carried out in order to determine and compare the expression of the concepts “wealth” and “poverty” in modern society which show the ethnic mentality in folk tales from the childhood period.

As a result of the free associative experiment conducted among Kazakh youth, the concept “wealth” was manifested in three levels as follows:

Table 1 – Levels of the concept «Wealth»

Conceptual level	Figurative level	Axiological level
In the use of modern Kazakh youth language:		
Material wealth: abundance, poverty, material wealth, money, dollars, possessions, house, finances, prosperity. Spiritual wealth: peace, generosity, humility, greed, friendship, spiritual benevolence, insight	family, health, prosperity, parents, happiness, wealth, education, work, career, work, faith, success, life, friends, purpose, inner world, brother, garden, satisfaction, time	happy life, abundant fortune, temporary, sociable
In the language of fairy tales		
Material wealth: gold, silver, diamonds, possessions, possessions, jewels, precious stones, precious things, precious silk, precious clothes, expensive carpets, dilda, money, tenge, coin, money, treasure, kamba. Spiritual wealth: beauty of the soul, mind, goodness, will, trust	dynasty, kingdom, family, intelligence, honest work, generosity, health	-----

The most reaction-words related to wealth are: family (17), health (16), money (10), prosperity (5) and work (2), career (2) are common to both situations (Appendix G). And the names of objects describing material wealth in fairy tales are given by abstract words such as abundance and concepts such as types of precious stones, property, expensive carpet, and treasure are not found. Concepts of spiritual wealth are different: *bequests, trusts, favors* presented as wealth in a fairy tale, do not exist in modern knowledge. In the conceptual sphere of figurative (imagery) wealth, the mental consciousness of modern youth is formed by units such as *faith, time, education, friends, parents, and a happy life*.

Table 2 – Levels of the concept "Poverty"

Conceptual level	Figurative level	Axiological level
In the use of modern Kazakh youth language		
lack of money, poverty, destitution, ruthlessness, need, deficiency, low standard of living, temporary difficulty, a lot of credit, complacency, lack of opportunity, insatiability, low social life, necessity	lazy, jealousy, poor life, stress, short of hand, opportunity, lack of confidence, misfortune, spiritual weakness, spiritual depression, poor	ignorance, lack of education, inferiority complex, unemployment, empty belief, contentment with existing, darkness, illiteracy, not being a person who understands your soul, financial illiteracy
In the language of fairy tales		
diwana, slave, poor, pauper, karp, slave, maid, fisherman, dog keeper, woodcutter	a black hut, a lonely house, a reed hut, a sick old woman, a reed blanket	in terms of livestock, there are five goats, ten shillings, nothing to eat, no clothes to wear, only one blue donkey left, no place to sleep, our life is worse than a dog

It can be said that the words that make up the concept “poverty” in fairy tales do not exist in modern language. In the mental consciousness of young people, poverty is described by lack of money (16 times), abstract words, human spiritual weakness, lack of education, illiteracy: ignorance (7), ignorance (6), laziness (4), illiteracy (3), etc.

Conclusion

In conclusion, folk tales have existed for a long time to be an ideological and ethical code of people, they reflect moral, ethical concepts, dreams and interests of common people. Wealth is a social concept associated with a number of material values (treasures, wealth, gold and silver, money), and poverty is a social concept associated with the lack of material values necessary for life. However, spiritual treasure in the meaning of wealth such as intelligence, reason, honesty, labor, generosity, kindness, health form binary parity and shape the notion that poverty or prosperity do not have any bonds with material values, but they depend on how people apply their reasons and wisdom.

There are similarities and differences between the linguistic representation of these social concepts in folktales and their conceptual, figurative, and axiological manifestations in the minds of modern Kazakh youth. If the commonality arises from the universal, universal nature of these concepts, the differences appear in most cases from the image, axiological level. In the folklore-linguistic image of the world of the ethnos in folk tales, the conceptual level is dominant, and the stereotypes of the simple mental thinking of the ethnos are clearly depicted. At the same time, the results of the free associative experiment related to the mentioned binary concepts show the abundance of differences between the linguistic representation of these concepts in ethnography and modern Kazakh society. It, in turn, shows the level of education of the ethnos.

In conclusion, it is possible to recognize the folklore image of the world through the folklore-linguistic image of the world of ethnos depicted in folklore concepts and culturally important representatives, as well as to determine the continuity of folklore concepts with the system of national concepts in the Kazakh language.

The future direction of the research is from the study of other genres of Kazakh folk tales as a linguistic expression of ethnic mentality, from the study of the language of modern author's tales, from the need to determine the frequency of the language of folk tales and create a frequency dictionary, on the basis of which, conduct linguistic statistical research, and the folklore image of the world of ethnos by studying other folklore concepts. We will see from recognition, using the proposed analysis models to study other genres of fairy tales.

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