

"agreement" of people with God (Koran, 7:171) and the "Divine guidance", to which the human being agreed and which the earth, mountains and seas refused to take responsibility for all earthly affairs (Koran, 34:72) [4,12].

**Conclusions.** Thus, the religious and mystical terminology of Allama Muhammad Iqbal is used to add a vivid artistic color, to describe poetic images and to bring his writings closer to the people. It should be noted that in some cases religious and mystical terminology is used to directly express a specific subject. The religious and mystical terminology expresses purpose and objective content much more than color and artistic description. Besides, in many cases the poet uses these concepts to indicate how Muslims (the poet's life period) often neglected them.

**Acknowledgements.** The work is performed according to the Russian government program of competitive growth of Kazan Federal University.

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### REVOLTS OF NUNS IN 581-590: THE RHETORIC OF THE EARLY MEDIEVAL SOURCE AND THE MODERN VIEWS

*Natalia Bikeeva, Alexander Zaytsev*

*Kazan Federal University, Institute of International Relations, History and Oriental Studies, Kazan,  
Russian Federation, newbin@mail.ru, alex-q1@yandex.ru*

**Abstract.** The relevance of this study is due to the need for new approaches to the interpretation of early medieval sources. For the correct understanding events of the past we need to find out the motives that guided the author describing them. The leading method in that case is reconstruction of author's objectives, intentions and values. The article uses the modern approaches of the analysis of the narrative sources. The article deals with the events that took place the nunneries in the Poitiers and Tours in 581-590. Two conflicts turned into revolts that could not be contained by the nunneries' walls. The leaders of these revolts were not ordinary nuns, but women of royal blood. For them the convent was a "place of power". These conflicts involved spiritual and secular authorities. The authors conclude that the early medieval female violence was far from being as irrational and exceptional as the Gregory of Tours, the author who described these events, would sometimes want us to believe. The different kinds of violence was part of the usual mechanisms of social regulation and had clear goals.

**Keywords:** early medieval, convent, nuns, abbesses, violence, revolts, Gregory of Tours, Merovingians.

**Introduction.** We rarely read in early medieval texts about conflict situations (*confusio*) between the monks/nuns, because they could be considered as accidental and hence unworthy of memory. Such conflict situations could tarnish the reputation of the convent in general or the image of particular monks. For this reason the stories about nuns' revolts from 6th century aren't usual. However we find two such histories, in addition widely described, in one of the most significant narrative sources of the early Middle Ages "Decem Libri Historiarum" by Gregory of Tours [*Gregorius Turonensis* 1951]. Events reported by Gregory occurred in convents of Poitiers and Tours of 589-590. They seriously disturbed both the clerical and secular power in the Merovingian kingdoms at the end of the sixth century. For the correct interpretation of these scandalous events we need to understand the motives that guided the author describing them.

Gregory was writing as a bishop and, therefore, had a motive for selecting incidents of violent behavior. Accordingly, he did not set out to write history in the modern academic sense, but designed his work as a satire which would demonstrate the inevitability of chaotic, immoral, and violent behavior on part of individuals who made the pursuit of worldly advantage and well-being their principal aim in life [Goffart 1988, 155–225]. Following Fouracre's analysis, one may rightly argue that the Merovingian authors' emphasis on the chaotic and violent behavior of powerful persons was a means of demonstrating theological conclusions [Fouracre 1998, 60–73].

**Methods.** One of the principal method of the analysis of this source is the way it draws attention to the narrators' processes of literary creation and to the concrete historical contexts in which they worked. We have to focus on authors' goals, scrutinizing what Gregory of Tours was doing and for whom. The his opinions and literary talent are taken as seriously as the information he conveys. The findings about his writing and what moved him to produce it clarify a delicate chapter in the history of historical thought and provide new insights into social, religious, and literary life at the dawn of the Middle Ages.

Although specific studies on these two conflicts are not numerous, some historians have been interested in them. These studies have mainly depended on the text of Gregory of Tours, sometimes without much critical scrutiny regarding his motives, his agenda, and the pressures he faced [Eckenstein L. 1896; Harrison D. 1998]. More attention was paid to the events in the convent in Poitiers [Scheibelreiter 1979] than those in the Tours one. Today more researchers are eager to connect close analysis of Gregory's narrative with his immediate historical context. This allows to critically reappraise the reconstruction of the events unfolding during Gregory's narration [Heinzelmann 2001; Mitchell, Wood 2002; Dailey, 2012].

**Results.** The first story [*Gregorius Turonensis* 1951, IX. 39–43, pp. 460–75; X.15–7, pp. 501–9; 20, p. 513; 22, p. 514.] is the most famous and well-documented instance of conventual strife in this period which occurred in the Convent of the Holy Cross at Poitiers, founded by Saint Radegund, famous queen and saint. In 589 some of its nuns rebelled against their new abbess Leuovera. This happened barely two years after the deaths of the 'mother' of this convent, Saint Radegund, and her *protégé* and the first abbess, Agnes. The leaders of the rebellion were Basina and Chrodechild. Basina, the daughter of king Chilperic, had been sent into the convent after the death of her brother Clovis [*Gregorius Turonensis* 1951, V.39, p. 247]. Basina's move to the convent was neither totally voluntary nor was it driven by religious devotion. The other key figure in the rebellion was Chrodechild, who was only supposed to be the daughter of King Charibert [*Gregorius Turonensis* 1951, IX.39, p.460]. Chrodechild and Basina were not ordinary nuns, but the persons of royal blood. They resented the fact that the lowborn abbess Leuovera demanded their obedience [Gradowicz-Pancer 2002, p. 12]. For them, as it was for Radegund, the nunnery was not simply a place to live in, pray and venerate relics. It was a "place of power" connecting piety and political ambitions [McNamara, Wemple 1988, pp.83-101; Schulenburg 1998, pp. 59-125; Le Jan 2000, pp.243–69]. For members of the Frankish aristocracy, the founding of a convent and life there could have profound political significance.

For many nuns in the early Middle Ages, especially aristocratic women, the monastic way of life was not the result of individual and rational choice, so they would not accept a life in poverty, chastity and obedience. Of course, one can not deny the seriousness of the life choices of many nuns and monks, or the profundity of their faith. But not everyone followed their vows, and monastic life was not attractive for everyone. Perhaps those who were forcibly sent to convents most resented life there. First of all, there were noble women who their powerful relatives got rid of in this way. Of course, these "forced" nuns did not have genuine monastic zeal. Convent walls were their prison. On the pages of the "History of the Franks" we meet these women who do not want to bear the burdens of convent's life.

Gregory is critical of women who were unwilling to retire happily to a convent, because they lacked piety and devotion. For example, King Charibert's daughter Berthefled who lived in convent founded by Ingridude at Tours was not naturally given over to religious life or work and escaped as soon as the abbess was out of sight. She is described by Gregory as a lady who ate and slept a lot and had no interest at all in the holy office [*Gregorius Turonensis* 1951, IX.33, p. 452].

The practice of sending unwilling royal women to a life of religious seclusion led to discontent inside some of the nunneries. A special role in these circumstances was assigned to the abbess. Many of them, including Radegund herself, could found a nunnery only with funds from the secular rulers. Therefore, in the early Middle Ages the abbesses had to obey both the kings and the church authorities.

Radegund's death in 587 deprived the convent of the Holy Cross of her wealth and personal influence. Leuovera, who became the abbess two years after Radegund's death, could not supply the personal wealth, prestige, and royal patronage that Radegund had provided for the establishment.

Chrodechild and Basina refused to behave like ordinary nuns, they wanted to rule. Their royal uncles and cousins understood this perfectly. Kings Childebert II and Guntramn hesitated to intervene in order to stop the rebellion until when force became absolutely necessary because of the prevailing anarchy in Poitiers. As long as convents were populated with a percentage of women who were rebellious when they entered or whose natures were not particularly suited to the demands of the life, we must expect their harmony to have been disrupted.

Gregory's record of the rebellion at the Holy Cross convent at Poitiers describes significant upheaval in the community. To supplement his commentary, Gregory reproduces original documents such as letters and decrees of bishops, including a letter written by Radegund herself. Probably that the documents are part of Gregory's larger intent to depict King Guntramn as a good ruler who listens to the wise council of bishops. The documents reproduced include the letter of foundation written for St Radegund, a letter from the bishops sitting in council with King Guntramn who were debating what to do with the nuns, and a letter Radegund wrote to the bishops. According to Heinzelmann, "as for the Poitiers dispute, it can be said, first, that the documents selected by Gregory provide an ideal representation of the various stages of the hostilities, and secondly, that they give adequate expression to Gregory's concept—Gregory wanted to be seen and understood in this present context as part of the episcopate as a whole" [Heinzelmann 2001, p. 73]. By rewriting some of the documents drawn up at the foundation of the convent, Gregory provides evidence for his condemnation of the rebel nuns. Gregory is unequivocal in his condemnation of the nuns who had broken their vows by leaving the convent and whose behavior was damaging to the institution of the saintly Radegund.

Chrodechild is portrayed by Gregory as a spoiled princess who would not listen to the reason. She refuses the advice of a Bishop Gregory and insists on appealing to the power of the king. The rebellion became a focal point for dissent and received support within the community. The sanctity of the holy place had been desecrated by Chrodechild and her followers. Gregory describes those who had gathered around Chrodechild as homicides, malefactors, adulterers and fugitives. But who were they in reality? Some of the available information contradicts this statement. For instance,

Gregory tells us that the one of the supporters of the Chrodechild and Basina was a noble man Childeric nicknamed the “Saxon” [*Gregorius Turonensis* 1951, X.22, p. 514]. Gregory mentions about this person in other parts of his chronicle [*Ibid.*, VII.3, p. 328; VIII.18, p. 385]. We know from Gregory’s narrative that this Childeric in the mid-580s fell out of favor with King Guntramn, and then took refuge with Queen Brunhilde, which made him Duke of Austrasian possessions in Aquitaine. Thus Chrodechild and Basina were supported also by some influential people.

The excommunication of the rebels and the restoration of the abbess were achieved with royal support. It took the intervention of the king to quell the affair but, significantly, Guntramn took action after listening to the advice of a tribunal of bishops who sat in judgment over the women. Gregory uses his description of the rebellion to justify his beliefs on the authority of the church over secular power. For Gregory, as for other educated people of this period, the success of the ruler depended on his ability to negotiate with the magnates, their courtiers, officials, and the local nobility, as well as representatives of the Church hierarchy, bishops and abbots [Buc 2001, pp.88–122].

A convent may have become a place to move unwanted or troublesome daughters and ex-wives to, but Gregory emphasizes that they had all taken vows. The importance of royal support and patronage is also clearly outlined. Without the powerful queen Radegund to protect the nuns, they were vulnerable to abuse from the outside world. Or a different view on the use of religious communities as places of internal exile, see M. de Jong, “Monastic Prisoners of Opting Out? Political Coercion and Honour in the Frankish Kingdoms”. She notes, that “there is a general assumption that the monasteria that harboured such political exiles were ‘royal’ ones, even to the extent that monastic exile has become one of the ways of identifying royal monasteries” (de Jong 2001, p. 292). The author prefers to use the phrase “monastic exile” rather than monastic imprisonment, since “the high-born happy few that were allowed to leave the political arena unscathed, retreating into monastic space, were never meant to become monks immediately, or, for that matter, monastic prisoners” (*Ibid.*, p. 294).

This revolt of the nuns, which for two years defied the efforts of churchmen and laymen, is the more noteworthy in that it does not stand alone. Within a year we find a similar outbreak threatening the nunnery at Tours where a certain Berthe Gund, similarly disappointed of the abbess, collected malefactors and others about her and resorted to violent measures [*Gregorius Turonensis* 1951, IX.33, pp. 451–4; X.12, p. 495]. The circumstances, which are also described by Gregory, are similar in some respects to those of the insurrection at Holy Cross: both had a long history; both had their origin in unacceptable behaviour by members of the Merovingian royal house; and both also provoked the unfortunate intervention of kings, which necessarily led in due time to the impotence of the bishops—the relevant religious authorities. And, finally, we know about these two events from the same source – “History of the Franks” by Gregory of Tours.

The convent in Tours was founded by Ingitrude, a relative of King Guntramn. Bishop Gregory of Tours took a particular interest in the events which occurred there because the nunnery which Ingitrude had founded was located on the grounds of his church of St Martin [*Gregorius Turonensis* 1951, IX.33, p. 451]. Apparently, the nunnery was highly esteemed. For instance, among the nuns was a woman called Berthefled, the daughter of King Charibert I of Paris .

Ingitrude urged her daughter Berthe Gund, who was married, to come and live with her. When Berthe Gund did so, her husband appealed to Gregory, who threatened her with excommunication if she persisted in her resolve. She returned to her husband, but subsequently left him again and sent for advice to her brother Bertram who was bishop of Bordeaux [*Gregorius Turonensis* 1951, V.18, p.219; 47, p. 257; 49, pp. 260–1; VII.31, pp.350–2; VIII.2, p. 371–2; 20, p. 386; 22, pp. 388–9; IX.33, pp. 451–4]. He decreed that she did not need live with her husband if she preferred convent life. Berthe Gund had taken shelter in St Martin’s church in Tours after King Guntramn had ordered Bishop Bertram to stop protecting her in Bordeaux. After the last solemn encounter with Berthe Gund in the church, her husband accepted her wish to dissolve the union and disappeared from her life. But when Bertram died in 585, and Berthe Gund received an inheritance by her brother’s will, she didn’t want to share it with her mother. They quarreled about Bertram’s property, and Ingitrude, much incensed against her daughter, determined at least to keep from Berthe Gund her own possessions at the nunnery and succession to her position there. Given the nature of the two women’s elevated social positions, the conflict was bound to have serious repercussions and demand the intervention of kings and bishops. These two women wanted to achieve different goals. Ingitrude dreamed of establishing a family cult center, therefore she was determined to use her wealth, children and influence, and was careful to retain amicable relations with churchmen. But Berthe Gund sought only her own interests and wealth. As soon as she gained economic independence, she had no further need for her kin and was ready to defy the church as well.

Ingitrude therefore appointed a niece of hers to succeed her as abbess after her death. When she died, the convent of nuns looked upon this appointment as an infringement of their rights, but Gregory persuaded them to keep quiet and abide by the decision of their late abbess. Berthe Gund, however, would not agree to it. Against the advice of the bishop, she appealed to the authority of King Childebert, who admitted her claim to the property. “Furnished with his letter, she came to the convent and carried off all the moveable property leaving nothing but its bare walls,” Gregory says [*Gregorius Turonensis* 1951, X.12, p. 495].

Gregory refers to Berthe Gund negatively. But his attitude to Ingitrude is ambiguous too. On the one hand, she is one of the most respected women of this period for him [*Gregorius Turonensis* 1951, VII.36, p. 358], and on the other hand, “she became something of a nuisance for Gregory” [Dailey 2012, p. 128]. Chrodechild and Basina also painted them mostly in “dark colors”. But is the author not exaggerating their “crimes and atrocities” in his chronicle?

Obviously, Gregory of Tours explained the causes of these two conflicts by the individual characters and tempers of his heroines. These qualities could serve for stabilizing and harmonizing relations between nuns as well as their disruption.

**Conclusion.** Of course, Gregory of Tours is very biased and tendentious. He has own agenda as a bishop. Gregory explained reasons of nuns' revolts by the "bad" behavior of their leaders. The rebel nuns were, in his opinion, inspired by Devil [*Gregorius Turonensis* 1951, IX.39, p. 460; X.15, p. 501]. The interests of both the clerical and secular authorities were closely intertwined in these convents. Both claimed the right to dispose of the convent's property. Thus, women's participation in such events was defined largely by the legal context of the period. Because of political instability in the Frankish kingdoms, women received opportunities for active participation in social and political life. In addition instability made it easier to manifest deviant behavior. In early medieval period power had a distributed nature. The weak formal government of this "competitive society" [Dumézil 2008, pp. 90-92] was balanced by the broadest system of personal relationships in which women played an important role. These revolts brought to the surface several basic tensions characteristic not just of the situation at Poitiers but also of early Merovingian society in general. Both the convents at Tours and Poitiers were under royal protection. But they were also under episcopal protection, but not always that of local bishop, even when he was apparently willing to serve (as in Poitiers, for instance). And though different bishops intervened in these events, one of the main participants was Gregory of Tours.

Thus, during the Merovingian period, when female attitudes were not confined within strict frameworks, women could participate openly in the cycle of violence. Even such "deviant" behavior of women as participation in revolts, rebellions and disturbances was not always assessed negatively. If this behavior has been beneficial, given the opposition or competition between the spiritual and secular branches of government, the participants of conflicts, as we have seen, were not even punished.

Of course, we have the problems posed by the rhetoric of the sources. As Gradowicz-Pancer notes, female violence was far from being as irrational and exceptional as the authors would sometimes want us to believe [Gradowicz-Pancer 2002, p. 18]. The violence was part of the usual mechanisms of social regulation, and was closely linked with socio-political context and the idea of honour [Le Jan 2000, p. 244].

The monasteries and convents were not only the places of prayer and asceticism, but at the same time they were places of power. The acts of violence analyzed above were not directed solely against the abbesses. The motives behind them were far bigger, and their context was a series of power-struggles. In early medieval period the convents and their relics became crucial nodes in familial, episcopal and royal networks. Thus we should approach early medieval violence by understanding the nature of socio-political features which that implies.

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

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## 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, L. R. Khasanova, E. A. Saidasheva*  
*Kazan Federal University, Russia*  
*imagineemerald1@gmail.com*

**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.

**Key words:** 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 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-culturological study is its ability to represent the national conceptual picture of the world through the individual one (Pimenova, 2013).

**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).

**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