



Comparative Analysis of the Usage of Concept "Hospitality" in Materials of English, Russian and Uzbek Languages

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Abstract: *The refereed scientific research is devoted to the study of the methods of linguistic conceptualization of one of the most important social factors of human life - the sphere of hospitality. The concept of hospitality, using the terminology of A. Vezhbtskaya, is nationally specific for both Russian, English and Uzbek linguistic consciousness and is one of the basic concepts of culture. In the context of the anthropocentric paradigm of linguistics, the work examines the problem of actualizing the "phraseological picture of the world" (FKM) through the phraseology of different languages, a broad interpretation of which includes proverbs and sayings.*

Key words: *hospitality, phraseological picture of the world, proverbs, concept, culture, content, context, pradigm of linguistics, socio-cultural significance, figurative meaning*

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INTRODUCTION

In recent years, the problem of determining the structure and content of cultural concepts has aroused increased interest among linguists, as well as psycholinguists, cultural linguists, philosophers, psychologists [see: M.M. Bakhtin, E.M. Vereshchagin, V.V. Vorobiev, N.I. Zhinkin A.A. Zalevskaya, V.I. Karasik, V.G. Kostomarov, E.S. Kubryakova, D.S. Likhachev, V.A. Maslova, V.N. Telia, etc.]. Note that by the end of the 20th - beginning of the 21st centuries, two main approaches to the study of concepts emerged: cognitive [N.D. Arutyunova 1991; D.S. Likhachev 1993; A.P. Babushkin 1996; E.S. Kubryakova 1996, 2004; E.V. Rakhilina 2000; Z.D. Popova 2001; I.A. Sternin 2001] and cultural linguistics [S.Kh. Lyapin 1997; Yu.S. Stepanov 2001; ON. Krasavsky 2001; S.G. Vorkachev 2001; IN AND. Karasik 2002].

Based on various studies of domestic scientists devoted to the concept under study, we have attempted to describe the general prototypical meaning that summarizes empirical ideas about this socially important sphere of human activity, its emotional and evaluative characteristics and associated figurative ideas that exist among representatives of the Russian, English and Uzbek peoples.

Analysis of the relevant literature

The concept of "hospitality" as one of the most important cultural concepts was considered in the works of A.D. Shmeleva, A. Vezhbtskaya, S.G. Ter-Minasova, S.S. Zhabaeva, E.P. Chakalova, E.D. Yunusova and others. According to our observations, this concept in the linguistic sense is one of the least studied, while its socio-cultural significance and value remain highest level. The concept of "hospitality" in the language system can be explicated as follows: 1) hospitality as a

process that includes “receiving, treating, entertaining guests” [BTS 2000: 223] and 2) hospitality as “a collective concept that correlates with a heterogeneous set of objects and concepts of various types ” denoting hospitality, hospitality, adherence to traditions, types of food and drink, since such a name is a symbolic formation that fixes the concept not only as a cognitive structure, but also as a “clot of culture ” [Yu.S. Stepanov].

Research methodology

Research methods and techniques are determined by the specifics of the object, linguistic material, goals and objectives of the work. Within the framework of the general scientific approach, the methods of semantic and conceptual analysis, the method of dictionary definitions, component analysis, as well as the comparative method were used.

ANALYSIS AND RESULTS

Phraseological conceptualization of the spiritual and moral sphere of a person implies the presence of cultural and linguocultural competence as a cognitive construction that generalizes knowledge. It promotes a deep understanding of the nature of the cultural meaning assigned to a particular linguistic sign, as well as all cultural attitudes and traditions of the people. The concept of "hospitality" is a complex mental formation in which certain constituent signs can be distinguished, which partially coincide and intersect in Russian and English linguocultures. This largely determines the choice of the topic of our scientific work

In any language, according to V. Humboldt, a certain worldview is recorded, reflecting the spiritual qualities of the people - its bearer. Language is located between a person and the outside world and draws to the gaze of each person a picture of the outside world, in accordance with a special worldview fixed in the language. Learning another language leads to a change in worldview. It is on these theoretical premises that W. Humboldt's doctrine of the internal form of language, which captures the peculiarities of the national worldview, and the internal forms of the language.

W. von Humboldt established the main provisions of the method of learning languages, which we now call comparative. The philosophical position of W. von Humboldt is determined by I. Kant. Following him, W. von Humboldt considers consciousness as a special principle, which, independently of the objectively existing material nature, develops according to its own laws. Language, in this vein, he defines as follows:

Language is the soul in its entirety, it develops according to the laws of the spirit ”[Zvegintsev 1968: 66]. In addition, he considers language a tool of thinking and a form of language existence - its development. “Language is not a product of activity, but activity” [Zvegintsev 1965: 67]. He further separates language and speech activity.

When considering language as such or any specific language (languages), we are faced with two phenomena: sound form and its use to designate objects and to connect thought. The process of use is determined by the requirements that thinking makes to the language, as a result of which the general laws of language arise. The individual form of each language is based on the interaction of these two phenomena, and the purpose of linguistic analysis is to study and describe these phenomena. “I intend to investigate the functioning of language in the broadest sense - not only in its connections with speech and the composition of its lexical elements, as direct products of speech, but also in relation to the activity of thinking of perception. ... Language is a thought-forming organ. ... The activity of thinking and language is, therefore, an indissoluble unity ”[Zvegintsev 1965: 67].

Another scientist, linguist A. Schleicher, who stood at the origins of the naturalistic direction, considered language as a natural organism that obeys the same laws of functioning and

development as other creatures of nature. He applied the exact methods developed in the natural sciences to the study of the processes of development of languages and their classification.

Schleicher reconstructed a common language, defined its essential features and evolution; he was wrong, seeing in this evolution only decline, he could not always be true to the principle of law, which he theoretically recognized, but the method he applied has since become the method of all linguists and subordinated to himself the entire subsequent development of science.

In the modern Russian language, the words remained in use: to visit (to live with someone as a guest); present (gift (pre-possession, about sweets), reduced present); a guest room, a living room (a room for receiving guests, as well as a set of furniture for such a room), a hotel (a house with furnished rooms for visitors); seating yard (in some cities: shopping arcade built in the old days, usually stone).

The word-formative nest of the lexeme guest in Russian includes the following derived words: guest, guest, guest, guest, guest room, guest, guest, guest, stay, stay, stay, hang out, stay, stay, stay, stay, hang out, stay, stay, visit. Derivatives of the lexeme hospitable are the following words: most hospitable, most hospitable, hospitable, inhospitable, hospitality, hospitality, inhospitable, inhospitable, most hospitable, most hospitable.

Taking into account the fact that word formation is the result of the creative activity of human consciousness in the process of cognition and leads to the expansion of the conceptual structure of the word, let us turn to the analysis of the word-formation nest of the lexeme "guest" in Russian.

In the word-formation nest, morphemes can be distinguished, which act as a way to conceptualize new meanings.

So, morphemes for-, pa-, pere-, formed the meaning of "abuse of hospitality": stay for a while, overshoot, overload. "Completeness of action" is conveyed by morphemes from-, vy-: to stay, to stay. "The degree of hospitality" is actualized in the morphemes of the most, most / most hospitable, most hospitable.

National and cultural specifics of the implementation of the concept of "hospitality" cultural connotation is, as V.N. Telia, basic for cultural linguistics - a scientific discipline that studies material culture and mentality embodied in a living national language and manifests itself in linguistic processes in their effective continuity with the language and culture of an ethnic group.

Culture, or rather "the community of disobjectified cultural objects and mastered verbal descriptions of cultural attributes (or activities), determines the community of the communicants' minds" [Krasnykh 2002: 17]. As the linguist K. Levi-Strauss noted, language is both a product of culture and its important component, as well as a condition for the existence of culture. Moreover, language is a specific way of cultural existence, a factor in the formation of cultural codes.

Since any native speaker is at the same time a bearer of culture, linguistic signs acquire the ability to perform the function of cultural signs and, thus, serve as a means of representing the main cultural attitudes. That is why the language is able to reflect the cultural and national mentality of its speakers.

Different cultures and traditions describe their world, but the world around people does not depend on nationality, it is arranged according to the same laws for all. In this regard, the content of thinking from a cognitive standpoint, namely the body of knowledge about the world, constitutes the "concept-sphere" of language. The conceptual sphere, as mentioned earlier, by D.S. Likhachev calls the designation of a special field, the aura of the language, which is associated with the stock of knowledge, skills, cultural experience of an individual and a nation as a whole, emphasizing the idea of the subjective-national side of the concept-sphere.

The native speaker of the national language and culture also has specific features. In intercultural communication, it is necessary to take into account the peculiarities of the national character of the communicants, the specifics of their emotional makeup, and the nationally specific features of thinking.

A. Vezhbetskaya examines differences in the culture of different ethnic groups with the help of cultural norms, which are explicitly presented in the form of cultural scenarios formulated in terms of lexical universals, that is, universal concepts lexicalized in all languages of the world.

Thus, A. Vezhbetskaya speaks of the possibility of constructing a universal picture independent of a specific language, which will rid the analysis of ethnocentric bias and facilitate the process of comparing different cultures and their mutual understanding [Vezhbetskaya 2001: 124].

Culture is a public asset, transmitted from generation to generation, created, preserved and "transformed" by society. .

Spiritual culture includes, on the one hand, the totality of the results of spiritual activity, and on the other, the spiritual activity itself. Spiritual culture artifacts exist in a variety of forms. These are the customs, norms and patterns of human behavior that have developed in specific historical social conditions. These customs are habitual, little subject to the awareness of a holistic way of behavior. Customs include traditions that are maintained and practiced through ceremonial or ritual actions, which necessarily include moral regulations.

A.L. Sadokhin and T.G. Grushevitskaya believe that the rules, norms and stereotypes of behavior, actions are formed on the basis of the practical life of the ethnos and are rooted in everyday life, passed down from generation to generation.

CONCLUSION

Customs and traditions, on the one hand, are a phenomenon of the psyche, on the other, they are realized in people's actions in detail, manifesting themselves in specific things, symbols, clothes, etc. The cognitive approach in cultural linguistics uses the ability of cognition to trigger the mechanisms of meaning formation and to give the emerging meaning a culturally marked value.

Religion is a powerful cultural source for understanding the world of any ethnos. Christianity for the Russian people brought with it a high spirituality, therefore one of the key concepts for the Russian linguistic consciousness is the concept of "soul", which in the naive linguistic picture of the world is conceptualized as an image of a "container", which includes kindness, breadth of the Russian soul, openness, etc.

The linguistic consciousness of Russians has in its center a person with a typical character trait - kindness and the main associative words good and kind. The image of a Russian person is contained in such realities as: home, life, money, forest, day, love, work, water, joy, work, death, table, road [Ufimtseva 1998: 158]. Language reflects what is in consciousness, and consciousness is formed under the influence of the surrounding culture, hence the specifically Russian national concepts - "feat" (N. Roerich), "will", "daring", "melancholy" (DS Likhachev) , "Soul", "house", "field", "distance", "maybe" (A.D. Shmelev), "intelligentsia", "winter night", "foggy morning", [Maslova 2004: 70].

The Russian mentality is largely determined by such stereotypes as hospitality, mutual assistance, tolerance, gullibility, and justice. The spirit of Russian cosmism is an Orthodox attitude towards the Universe, God and the natural Cosmos. Thus, the basis for describing the conceptual sphere of the Russian language can be considered the features of Russian culture, attitude, features of the national character and linguistic consciousness.

D.S. Likhachev, speaking about the traits of the national character of Russians, emphasizes the crossing of features in him in a "single register": religiosity with short godlessness, disinterestedness with greed, practicality with complete helplessness in front of external circumstances, hospitality with misanthropy, national self-spitting with chauvinism, inability to fight manifested by the magnificent features of combat resilience [Likhachev 2000: 29]. One of the misfortunes of the Russians D.S. Likhachev calls gullibility, acting in the form of gullibility, which he associates with manifestations of kindness, responsiveness, hospitality.

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