

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

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ABSTRACT: Currently, in connection with globalization, the language is especially interested in cross-cultural understanding. Language is understood as a kind of picture of the world, a model of the world, which each nation has its own. Each ethnic culture is unique and unique. The most vivid representation of the uniqueness of ethnoculture can be traced to the phraseological composition of the language. The concept of "ethnocultural originality" is included in the meaning of the term idiomatic, which comes from the Greek idioma - originality, peculiarity. From this point of view, an idiomatological analysis is important, the main essence of which is the development of the general foundations of the theory of interlanguage and intralanguage idioms, as well as the identification of general and specific features of the national character within the framework of phraseology.

KEYWORD: hospitality, phraseological picture of the world, proverbs, concept, culture, content, context, paradigm of linguistics, socio-cultural significance, figurative meaning.

INTRODUCTION

In recent years the study of aspects of linguistic conceptualization of one of the most important factors of human life - the sphere of hospitality on the basis of phraseological units became as one of the important branches of translation. The concept of "hospitality" and the concept expressed by it, using the terminology of A. Vezhbitskaya, is nationally specific for both Uzbek and English linguistic consciousness and is a basic concept of culture.

Based on various studies of scientists devoted to the concept of "hospitality", one can try to describe its general prototypical meaning, generalizing empirical ideas about this socially important action, its emotional-evaluative characteristics and associated figurative ideas that exist among representatives of the Uzbek, Russian and English peoples

Analysis of the relevant literature

The problem of defining the structure and content of the concept of "hospitality" and about its connection with the national character is of increased interest not only to linguists, but also

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representatives of sciences related to linguistics: psycholinguists, culturologists, psychologists, philosophers, see: M.M. Bakhtin, E.M. Vereshchagin, V. V. Vorobiev, N. I. Zhinkin, AA Zalevskaya, V. I. Karasik, V. G. Kostomarov, E. S. Kubryakova, D. S. Likhachev, V. A. Maslova, V. N. Telia, A. R. Luria, E. Kassirer, AB Losev and others. A characteristic feature of research in recent decades is anthropocentricity, that is, their focus in the study of the human factor, including in the field of language. The transition from descriptive and classification linguistics to anthropological linguistics became possible thanks to N. Chomsky's theory of generativism, in which one can single out an essential postulate for our research: language must be considered as a phenomenon of mentality and human psyche. Lin-gvokulturology is a direction of ethnolinguistics and studies the components of traditional and modern culture in their linguistic implementation.

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 contrastive (comparative) and typological analysis, the technique of continuous sampling of linguistic material, semantic and descriptive analysis, the method of dictionary definitions and component analysis, the modeling method, and elements of quantitative analysis were used.

ANALYSIS AND RESULTS

The analysis of phraseological units made it possible to identify the main features of the concept of "hospitality" that are relevant for the Uzbek and English linguistic picture, but to a different degree: openness, cordiality: uzb from the heart, with all his heart, eng .: to give a hearty welcome. to the dump, how much to please the soul with open arms: uzb.: make yourself at home, and eng .: make smb. feel at home adherence to traditions, rituals, rituals:

1. The concept of "hospitality", being a fragment of the linguistic picture of the world, is a complex, multi-layered mental education, which is of great importance for Uzbek and English cultures, as it expresses the universal and specific aspects of the formation of the socio-cultural sphere of human existence.
2. The investigated concept unites the corresponding concepts, ideas, images, attitudes, stereotypes (gestalts), reflecting the national worldview, national mentality, which determines the differences in Uzbek and English linguocultures.
3. The phraseological picture of the world as an integral part of the naive linguistic picture of the world is a linguistic means of interpreting the concept of "hospitality" in terms of the implementation of its national and cultural specifics.
4. The linguistic expression of the concept of "hospitality" in Uzbek and English is characterized by a variety of phraseological means of representing the culture of hospitality (meeting, receiving, entertaining and seeing off guests, eating and drinking).
5. The national-cultural specifics of the implementation of the concept of "hospitality" in the Russian linguistic consciousness is due to the peculiarities of the national character, namely: benevolence, cordiality, sincerity, and the following features of the English national character are reflected in the English language: secularity, restraint, strict adherence to etiquette.

The beginning of the XXI century is characterized in linguistics by significant changes and new directions in the study of language at various levels. The transition from descriptive and classification linguistics to anthropological linguistics became possible thanks to N. Chomsky's theory of

genetivism, in which one can single out an essential postulate for our research: language must be considered as a phenomenon of mentality and human psyche.

Language is a complex object that can be defined as a means of communication, as a sign system, as the ability to communicate of a special kind, as a product and the main condition of human cognitive activity. Undoubtedly, language is a means for a person to achieve their goals.

At present, the first place is taken by the interaction of a person with people around him, with the world around him. The study of phraseological units is becoming relevant, since it is phraseology that is directly related to a person.

Phraseology has been retained in the language for centuries, representing the culture of the native people. The study of the cultural characteristics of the concepts, represented by phraseological units, in a comparative aspect makes it possible to identify both the system of assessments and values necessary for the study of intercultural differences, and the originality of the mentality and world outlook of people. Therefore, the problem of comparative analysis of phraseological units at the present time - the time of expansion of cooperation and globalization - seems to be very urgent.

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 Uzbek, Russian and English linguocultures. This largely determines the choice of the topic of our scientific work

Each linguistic consciousness expresses the investigated concept in its own way. The Russian linguistic consciousness is characterized by a symbolic and ritual tradition, folk etiquette, showing the breadth and openness of the nature of the Russian people. The stereotype of the Englishman lies in the image of a restrained, conservative person, which could not but be reflected in the "language" of the culture. Instead of lavish feasts, the British prefer to arrange a tea party - to give a tea-party or a dinner party - to give a luncheon party. In the expression of the concept of "hospitality" in English, there is secularism, adherence to etiquette and norms of behavior

Thus, the meaning of phraseological units is anthropocentric, since reflects the general properties of human nature. At the same time, it is ethnocentric (oriented towards a given ethnos), since the internal forms of phraseological units are based on images that are understandable to a person who owns the cultural background knowledge of a certain linguocultural community.

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.

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

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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.

CONCLUSION

This study was carried out in the light of modern cognitive issues related to the problems of mental processes and the results of these processes - knowledge. The cognitive approach in a comparative comparative study revealed, mainly, culturally determined human ideas about the world. Thanks to the cognitive approach, it became possible to represent the semantics of linguistic units based on its basic category - the concept.

Comparing the concept spheres of the English and Russian languages, we found that the ethnic consciousness of these linguocultural communities differ from each other, but these differences are determined by sociocultural conditions. The concept of "hospitality" occupies an important place in the linguistic consciousness of the studied ethnic groups, since it is one of the key concepts, nationally determined and reflecting the ethnic character of the people. Considering language as an object of culture, we investigated the “cultural” layer of the language, in which cultural deposits were recorded, covering the worldview of a particular ethnic group.

Concepts (representations, diagrams, frames, scenarios, gestalts, etc.) help to form a fund of knowledge and represent the picture of the world of an ethnic group. Within the framework of the linguistic picture of the world, we have identified a fragment of the phraseological picture of the world of two compared languages, reflecting values, attitudes, stereotypes, and behavioral models that are important for the ethnos, associated with the implementation of the concept of "hospitality".

In the representation of the image of a "hospitable person", there is a commonality of signs, reflected in the use of lexemes: welcoming, warm-hearted, friendly in all languages. At the same time, words, for example, hospitable, troublesome only in Russian, turned out to be purely nationally determined

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.

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.

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