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**The «Hospitality» Concept in
Phraseology**

The present study is an attempt to investigate «phraseological units» (PUs), focusing on the «hospitality» concept as used in the English, Russian, and Kazakh languages. The «hospitality» concept is considered from the viewpoint of cognitive linguistics and linguoculturology. The phraseological data of each considered language present material related to «hospitality» projecting generally positive attitude toward «hospitality» expressed in the respective phraseological units. Phraseological units of all three languages present commonly held negative attitude toward a «guest who stays long».

Key words: phraseological unit, concept, hospitality.

Есімжанова М.
**Фразеологиядағы
«қонақжайлық» концепті**

Зерттеу жұмысында ағылшын, орыс және қазақ тілдерінде «қонақжайлық» концептіні сипаттайтын фразеологиялық бірліктерді талдауға әрекет жасалған. «Қонақжайлық» концепті когнитивтік лингвистика және лингвокультурология тұрғысынан зерттелген. Қарастырылған тілдердегі мысалдар «қонақжайлыққа» қарасты фразеологиялық бірліктердің барлығын және олардың «қонақжайлық» концептіні жағымды жағынан сипаттайтыны көрсетілген. Сонымен қатар қарастырылған тілдердің барлығындағы фразеологиялық бірліктер «ұзақ мезгіл қонақ» болудың жағымсыз қылық екенін білдіреді.

Түйін сөздер: фразеологиялық бірлік, концепт, қонақжайлық.

Есімжанова М.
**Концепт «гостеприимство»
во фразеологии**

В данном исследовании предпринимается попытка исследования фразеологических единиц, репрезентирующих концепт «гостеприимство» в английском, русском и казахском языках. Концепт «гостеприимство» исследуется с позиций когнитивной лингвистики и лингвокультурологии. Данные материала рассматриваемых языков характеризуются наличием фразеологических единиц, относящихся к «гостеприимству», проецируются в основном как положительное отношение к «гостеприимству». Фразеологические единицы рассматриваемых языков представляют общее негативное отношение к «гостю, остановившемуся надолго».

Ключевые слова: фразеологическая единица, концепт, гостеприимство.

**THE «HOSPITALITY»
CONCEPT IN
PHRASEOLOGY**

From the viewpoint of interrelationship of language and culture, phraseology is a boundless source for research at conceptual and linguistic level. This paper explores the concept of «hospitality» by analyzing of related «phraseological units» of English, Russian, and Kazakh languages to detect possible universalities and specific features.

The data and materials for the current study have been selected from lexicographical, phraseological sources and Internet as well in English, Kazakh, and Russian languages. All the phraseological units have been sorted out on the basis of their referring to the «hospitality» concept. Additionally, the interview method was applied with the respondents whose language was considered to be their first one.

When analyzing the data, the following main methods were used: the comparative method, and the method of conceptual analysis. The comparative method was based on approaches to searching of national specificity developed by Dobrovolskii [1]. The comparative approach assumes that the national specificity of a language can be identified by comparing it to another language. In the comparative approach, all the facts of L1 regarding L2 are considered to be specific, when they are not trivial from the point of view of traditional national culture of L2.

As for the conceptual method, the studies by Wierzbiska [2] and Ter-Minasova [3] served as the methodological basis for the study. In addition, linguo-cultural approach has been applied as one of the methods of linguoculturology is the analysis of language phenomena aimed at revealing of ethno-cultural specifics, different aspects of which were discussed by Wierzbiska [4; 2], Teliya [5], Maslova [6], Dobrovol'skij & Piirainen [7], and Chen [8].

Metalinguistic identification of the term «concept» is still under discussion, as well as relation of the term «concept» to the term «notion», cognitive structures and principles of comparative research. In the context of the current research, the term «concept» implies «mental forming», the internal content of which is filled by language speakers depending on the system of etalons, stereotypes and priorities existing in the national consciousness during a specific historical period.

It should be noted that there is no single definition of a «phraseological unit» (PU). Linguists offer different terms, for

example: «fixed expressions», «set expressions», «formulaic language», «idiom», etc. The terminology has been actively discussed and analyzed by many linguists, for example: Makkai [9; 10], Moon [11], Amosova [12], Kunin [13], Shanskii [14], and many others. For the purposes of the current study, the term «phraseology» is understood in its broad meaning. Therefore, the diverse fixed expressions including two-word formations, as well as predicative structures, are considered as the phraseological material for investigations.

Discussion

In this work, the concept of «hospitality» has been identified as universal for all the languages under consideration: in general, «hospitality» is considered to be positive. «Hospitality» can be described in English dictionaries as: «disposed to treat guests and strangers with cordiality and generosity». A whole set of PUs related to «hospitality» have been revealed in all languages.

Ter-Minasova [3], a Russian phraseologist, claims that «hospitality» in English idioms is not presented, either positively or negatively. However, analysis of English phraseology data reveals a positive attitude that English idioms express toward hospitality, e.g.: «to kill the fatted calf», «to roll out the red carpet», «wine and dine», «to make someone feel at home», «bread-and-butter letter».

Analysis of Russian phraseological units demonstrates huge amount of PUs referring to «hospitality»; there are some PUs with a very clear positive disposition, e.g.: «Что есть в печи, то на стол мечи», «У нас на Руси прежде гостю поднеси», «Гостю шей не жалей, а погуце лей».

Data in Kazakh language phraseology also indicates a clear positive attitude to hospitality: «Қонақ келсе, құт келер», «Қонақты сөзбен тойғыза алмасын», «Құтты қонаққа – тәтті тамақ», «Атын барда жер таны, асын барда ел таны».

The general cognitive field of the «hospitality» concept can be structured as a frame, formed on the basis of notions associated with hospitality. Differentiation of the notions is based on the analysis of the material collected in all three languages.

Different and similar cultural values can be observed when looking at more specific components of the «hospitality» concept. This study aims at providing a more detailed analysis of the «invited/ uninvited» and «welcome / unwelcome guest» notions to find out specific and common features between languages.

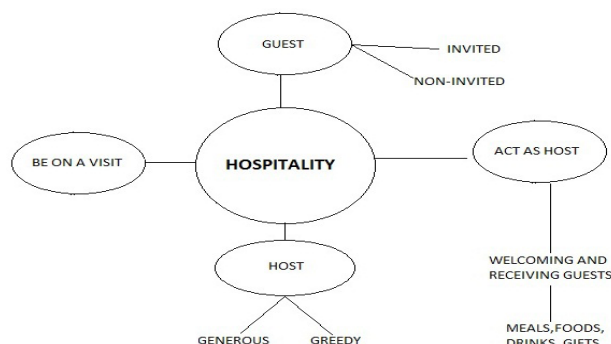


Figure 1 – Cognitive structure of the «hospitality» concept

Data in the Russian language

The Russian language provides explicit references to a welcome guest: «Добрый гость всегда впору», «Кто редко приходит, того хорошо принимают», «Хороший гость дому радость», «Гость дорогой, некупленный, даровой», «Желанный гость зову не ждет», «Званный – гость, а незванный – пес», «Званный гость убыточен».

The qualities of a unwelcome guest are expressed in the proverb: «Незванный гость хуже татарина», which literally means that the guest who has not been invited is worse than a Tatar; the expression is etymologically connected with Tatar invasion of Russia.

The following PUs also contribute to the negative meaning toward non-invited guest: «Кто ходит незванный, редко уходит негнанный», «Незванные гости с пиру долой», «На незваного гостя не припасена и ложка».

The following PUs reflect a negative attitude toward a long-staying guest: «Мил гость, что недолго сидит», «Бесстыжний гость посидеть любит», «И желанный гость от долгого пребывания делается лишним».

Data in the English Language

«As welcome as flowers in May», «surprise party» are examples of PUs in the English language that reflects a positive attitude toward a non-invited, but welcome guest.

There is a PU which features negative qualities of a guest: «Guests, like fish, begin to smell after three days». In particular, this PU reflects negative attitude toward a long-staying guest. In this PU, «guest» is compared with «fish», a product which cannot be kept long. The association might be decoded in the following way: guest – fish should not

be kept long – fish is spoiled quickly – the guest who stays long is like fish which should not be kept long – guest should not stay long. (It is interesting to note that a similar PU is found in German: «*Ein Gast wie ein Fisch, er bleibt nicht lange Frisch*»). In both languages the same symbol of «fish» as a guest is used.

The other PUs demonstrate different attitude toward invited guests, e.g., this is an American PU «*First come, first served*» (the first guests are served, not all of them).

Data in the Kazakh Language

In Kazakh culture, a notion of a «guest» is linked to basic cultural notions: «*Қонақ келсе, құт келер*»; this literally means that having a guest means having happiness. Non-hospitality is considered totally unaccepted behavior. The features of a welcome guest are also exemplified: «*Құтты қонақ келсе, қой егіз табады*», «*Құтты қонаққа – тәтті тамақ*».

In comparison with English and Russian languages, Kazakh phraseology demonstrates differentiation of «a uninvited guest» types. They are the following PUs:

«*құдайы қонақ*» (a guest from God) is a non-invited guest, who is travelling and who has to spend a night at a certain place;

«*қыдырма қонақ*» is a guest visiting friends/relatives (this can be either invited or uninvited); and

«*қылғыма қонақ*» is a guest who is also uninvited and who comes just to have a full belly.

It is obvious that the formation of the two first types of guests is connected to the nomadic life of Kazakhs, when a traveler had to spend a night at unknown place from time to time.

Although «hospitality» implies basic notions and values in Kazakh culture, it is important to note that some PUs display the same negative attitude toward a long-staying guest: «*Қонақ бір күн қонса – құт, екі күн қонса – жұт*». This literally means that a two days guest will lead to «*zhut*». The meaning of the word «*zhut*» is hunger or starvation, which etymologically comes from the times when Kazakhs suffered from the Soviet collectivization.

Another example of a Kazakh PU is more neutral regarding treatment of a non-invited guest: «*Шақырмаған қонаққа шайдан артық тамақ жоқ*» («There is nothing, with the exception of tea, for an uninvited guest»).

Hospitality is a whole system of mentality, behaviors and culture which teaches one not to be obsessive; this has some parallels in Russian and Kazakh. The Kazakh PU «*Шақырмаған жерге барма, шақырса қалма*» advises people not to go to anywhere uninvited; but once you have been invited, the advice is not to miss the event. The Russian PU «*На незвано не ходи, на неслано не ложись*», «*Видя яму не вались, не зван в гости – не ходи*» reflects an attitude similar to the Kazakh one.

Analysis of the PUs denoting the «guest» notion revealed some similarities and differences in the phraseologies of English, Russian, and Kazakh thus demonstrating that there is some specificity between a universal concept and its different cultural and linguistic realizations. The summary of the findings, in particular, presence of a definite type, is presented in the table below:

Table 1 – Differentiation of PUs referring to the «guest» notion

	English	Kazakh	Russian
positive attitude toward hospitality	+	+	+
invited/ welcome guest	+	+	+
uninvited but welcome guest	+	+	+
uninvited/ unwelcome guest	--	+	+
long-staying guest	+	+	+

To conclude, the study demonstrates:

The universality of the «hospitality» concept, which is represented in the phraseologies of the considered languages with generally positive attitudes toward hospitality displayed in the respective phraseological corpuses.

Phraseological funds of all three languages present commonly held negative attitude toward a «guest who stays long».

Phraseological funds of all three languages demonstrate different (positive, neutral, and negative) attitudes toward «uninvited guest». The Kazakh language seems to display more differentiated filling of the «uninvited guest» notion expressed by the respective PUs.

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