

## Artículo de investigación

# The concept of hospitality in russian and chinese

El concepto de hospitalidad en ruso y chino

O conceito de hospitalidade em russo e chinês

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**Abstract**

The subject of the study is the concept of the «hospitality» in Russian and Chinese cultures. The concept of «hospitality» is nationally specific for both Russian and Chinese consciousness and is one of the basic concepts of Russian and Chinese cultures. The article concentrates on the problem of the «phraseological picture of the world» through phraseology of typically different languages, the interpretation of which includes proverbs and sayings. The concept of «hospitality» from the linguistic point of view is one of the least studied one, while its sociocultural significance is highly important. The concept «hospitality» is a complex mental formation in which certain constitutive features can be identified and they can overlap in Russian and Chinese cultures. The relevance of the study is determined by a heightened interest to the social sphere of human being and also to the problem of national character and the expression of typical national features in the languages, particular in phraseology. The concept «hospitality» in the Russian and Chinese linguistic consciousness in comparison has been insufficiently studied. Thus, the study of both phraseological expression of spiritual and moral life of the person, and the phenomenon of hospitality as a separate cultural area of life is topical nowadays.

**Keywords:** concept, language, culture, phenomenon, language, connotation, phraseological picture of the world, linguistic sign, mentality, reduction, reflection, classification, representation, identification.

**Resumen**

El tema del estudio es el concepto de la "hospitalidad" en las culturas rusa y china. El concepto de «hospitalidad» es nacionalmente específico para la conciencia rusa y china, y es uno de los conceptos básicos de las culturas rusa y china. El artículo se concentra en el problema de la «imagen fraseológica del mundo» a través de la fraseología de lenguajes típicamente diferentes, cuya interpretación incluye proverbios y refranes. El concepto de «hospitalidad» desde el punto de vista lingüístico es uno de los menos estudiados, mientras que su importancia sociocultural es muy importante. El concepto «hospitalidad» es una formación mental compleja en la que ciertas características constitutivas pueden identificarse y pueden superponerse en las culturas rusa y china. La relevancia del estudio está determinada por un mayor interés en la esfera social del ser humano y también por el problema del carácter nacional y la expresión de características nacionales típicas en los idiomas, en particular en la fraseología. El concepto «hospitalidad» en la conciencia lingüística rusa y china en comparación no ha sido suficientemente estudiado. Por lo tanto, el estudio de la expresión fraseológica de la vida espiritual y moral de la persona, y el fenómeno de la hospitalidad como un área cultural separada de la vida es actual

**Palabras clave:** concepto, idioma, cultura, fenómeno, lenguaje, connotación, imagen fraseológica del mundo, signo lingüístico, mentalidad, reducción, reflexión, clasificación, representación, identificación.

## Resumo

O tema do estudo é o conceito de "hospitalidade" nas culturas russa e chinesa. O conceito de "hospitalidade" é nacionalmente específico da consciência russa e chinesa, e é um dos conceitos básicos das culturas russa e chinesa. O artigo concentra-se no problema da "imagem fraseológica do mundo" através da fraseologia de línguas tipicamente diferentes, cuja interpretação inclui provérbios e provérbios. O conceito de "hospitalidade" do ponto de vista lingüístico é um dos menos estudados, enquanto sua importância sociocultural é muito importante. O conceito de "hospitalidade" é uma formação mental complexa na qual certas características constituintes podem ser identificadas e podem ser sobrepostas nas culturas russa e chinesa. A relevância do estudo é determinada por um maior interesse na esfera social do ser humano e também pelo problema do caráter nacional e da expressão de características nacionais típicas nas línguas, em particular na fraseologia. O conceito de "hospitalidade" na consciência linguística russa e chinesa, em comparação, não foi suficientemente estudado. Portanto, o estudo da expressão fraseológica da vida espiritual e moral da pessoa e o fenômeno da hospitalidade como uma área cultural separada da vida é atual.

**Palavras-chave:** conceito, linguagem, cultura, fenômeno, linguagem, conotação, imagem fraseológica do mundo, signo lingüístico, mentalidade, redução, reflexão, classificação, representação, identificação

## Introduction

The concept is a complex social and linguistic-cultural phenomenon that encompasses not only the verbal format as a practical manifestation of the human mental component, but the very idea embodied in the human mind. That's why the definition of the essential characteristics of the concept requires the selection of all basic forms of information that are fixed as the creative activity of man and the society, in which the main features of the concept are imprinted.

Hospitality is one of the moral values that is religiously inherently, but one that has become of current importance again in modern society, which is secularized, atheistic, guided by rationalistic principles. The concept "hospitality" is universal one. But it does not mean its unambiguous understanding, on the contrary, it is colored by different meanings in each linguistic culture as "a value-semantic knowledge of the world" (Golitsina, 2015).

The concept "hospitality", and the idea which it expresses, is nationally specific for both Russian and Chinese linguistic consciousnesses. Hospitality is the basic concept of culture. It is this concept that is associated with the traditions of the ethnos and, therefore, gives an idea of the cultural picture of the world of Russian and Chinese linguistic cultures.

## Methods

This paper is an analysis of the concept "hospitality" in Russian and Chinese. The topicality of the study is determined by the

increased interest in the social spheres of human being, also to the problem of national character and the expression of typical national features in the language, and in phraseology, in particular.

The term "culture" is very meaningful. Edward Sapir suggested three definitions of culture:

- culture as a technical term that covers any features of human life;

- as some rather conventional ideal of good manners, which is based on the corpus of conditional knowledge and experiences approved by society;

- as a civilization, taken according as it embodies the national spirit.

However, there is also a philological understanding of "culture", namely, as a world view, world perception and attitude of the people. Thus, each native speaker is also a culture-bearer, that is, linguistic signs acquire the ability to perform the function of culture signs and thus serve as a means of representing the basic attitudes of culture, but only of a higher level than a separate linguistic sign. It can also be regarded as a sign, and as a part of a more general system of culture, art, literature. That is why language can reflect the cultural and national mentality of its bearers. One should note the existence of other semiotic systems in addition to language, culture and linguistic culture: on the one hand, rituals, symbols, standards and, on the other hand, mental formations (concepts and stereotypes). For example, hospitality symbolizes "hearty welcome". If culturology studies the self-consciousness of man in relation

to nature, society, history, art and other spheres of his social and cultural life, but linguistics considers the worldview that is reflected and fixed in the language in the form of mental models of the linguistic picture of the world, cultural linguistics connects language and culture, being in dialogue and interaction (Mokienko, 2013).

Cultural linguistics studies language as a phenomenon of culture. This is a certain vision of the world through the prism of the national language, when the language acts as the spokesperson for a special national mentality. The main idea of the culture of language is cultural connotation, which is the correlation of meanings standing with a sign, with figurative motivation. Thus, linguoculture is defined as a special type of interrelation between language and culture that manifests itself in both the sphere of language and the sphere of culture and can be identified through comparison with another type of interrelation between language and culture.

Man is pervious to culture, moreover - he is permeated with culture. If we imagine this state in the form of some image, then we should not imagine a culture in the form of air that pierces all the pores of our body - no, this "penetration" is more definite and structured: it is realized in the form of mental formations - the concepts presented as if by clots of the cultural environment in the mind of man.

In the process of cognition, information about the surrounding reality is generalized to the level of the concept. In the form of a concept, it is stored in the consciousness of the individual, and his thought process occurs through the reduction of complex mental formation to a simplified concrete sense in each act of communication.

Considering the typology of consciousness, there is no escape from touching upon the notion of a picture of the world and a value picture of the world as its cultural component. As of today, psychologists understand the picture of the world, it is a reflection of the objective world in the human psyche, being mediated by objective meanings and corresponding cognitive schemes and being liable to conscious reflection. In turn, the value picture of the world, according to V. I. Karasik, includes the universal and specific parts, while a specific part of this picture is reduced to different nominative density of objects, different combinatorics of values. In the value picture of

the world, there are the most important meanings for the culture, the value dominants, the totality of which forms a certain type of culture, being maintained and preserved in the language (Syuj, 2011). Relying on various studies of scholars, dedicated to the notion "hospitality", one can try to describe its general meaning, generalizing the empirical representation in a given socially important action, its emotionally evaluative characteristics and associated figurative representations existing among the Russian and Chinese peoples.

History, culture, the ways of viewing the world, the people's attitude are reflected especially vividly in phraseology.

It should be noted that the concept "hospitality" is implicit not only in phraseological units proper, but in proverbs and sayings (paremias), which are included in phraseology.

Phraseology is called "an aggregate of set combinations of words that are analogous to words in terms of their reproducibility as finished and integral units" (Shansky, 1985), and the term of phraseological picture of the world is understood as a part of the language picture of the world, described by means of phraseology, in which "each phraseological expression is an element of a strict system and performs certain functions in describing real things of the surrounding reality" (Arutyunova, 2002). Thus, the phraseological picture of the world is understood as a universal way of classifying phraseological units on the basis of linguistic and extralinguistic features of the units.

The phraseological picture of the world is a "naïve" picture of the world, because it reflects the knowledge of the world at the level of everyday consciousness, reflects the spirit of the people, its national mentality most clearly and accurately, as well as the cultural and historical experience of cognition of the world, by virtue of its expressiveness and emotionality.

## Results

As a result of the analysis of the concept "hospitality" in Russian and Chinese worldviews, both similar features and national peculiarities were revealed:

- the concept "hospitality", being a fragment of the linguistic view of the world, is a complex, multilayered, mental formation being of high

significance for Russian and Chinese cultures, that is, it expresses universal and specific aspects of forming a sociocultural sphere of human existence;

- the phraseological picture of the world, as an integral part of the naive linguistic view of the world, is the language means of interpreting the concept "hospitality" in terms of realizing its national and cultural specifics;
- the linguistic expression of the concept "hospitality" in Russian and Chinese is characterized by the diversity of phraseological means of representation of the culture of hospitality (meetings, reception, entertainment and seeing-off, eating and drinking);
- national and cultural specifics of the realization of the concept "hospitality" in the Russian language consciousness is determined by the distinct features of the national character, namely: benevolence, cordiality, heartfulness; and in the Chinese language the following features of the Chinese national character are reflected: restraint, spiritual refinement, indispensable politeness (a feature of Chinese etiquette).

In the language picture of the world, reflecting the everyday views of native speakers, hospitality appears primarily to be a moral category, a valuable moral quality, a property of a person or a social group, and also as a norm of behavior, the violation of which is necessarily condemned in the system of ethnic assessments.

Among the linguistic units objectifying the concept in language, paremias as the bearers of not only linguistic meaning, but also as "conductors" of cultural semantics that store the motivational sources of the phenomenon being studied, are of special interest for linguoculturological studies (V.N. Teliya, N.D. Arutyunova, S.G. Vorkachev, and others).

The subject area of the analysis is the concept "hospitality" in Russian and Chinese paremias. Consider one of the most significant fragments in both the Russian and the Chinese conceptual spheres - the ritual of hospitality, which is also expressed by a considerable number of phraseological units in both Russian and Chinese phraseological pictures of the world. This concept created a specific lingvocultural space.

Turning to the dictionaries of the modern Russian language, the word hospitality means cordiality related to the guests, kind reception of guests (Ushakov, 2014). The dictionary by S.I.

Ozhegov also gives the meaning of hospitable as welcoming guests (Electronic Academic Periodical). The synonyms for the word «гостеприимство» / "hospitality" in Russian are the words such as «радушный» / "hearty" and «хлебосольный» / "hospitable" (Zakharova, 2011). In the biblical dictionary, a detailed definition of hospitality is given. Hospitality is a willingness to sincerely receive guests, whoever they are and at whatever time they come; - this is the generosity of the human soul; - a combination of nobility, generosity and respect to people; - a hospitable house is not empty, and its host is not lonely (Karasik, 2002). Thus, we can deduce that hospitality is a willingness, a desire to receive guests; it is cordiality, hospitality. It is hospitality that is the moral and ethical value of man, which is confirmed by extensive proverbial material. Russian proverbs and sayings about hospitality reflect the idea of the priority of moral qualities in guest etiquette. The national and cultural specifics of the implementation of the concept "hospitality" in the Russian linguistic consciousness is determined by the features of the national character, namely: the concept "breadth of the Russian soul" that is accessible to perception.

In Russian culture, as well as in Chinese one, the tradition of "hospitality" has been considered to be honorable since ancient times. There is a proverb: "Кто в гости не ездит, к себе не зовет, тот недобрым слывет" (One, who does not get round to someone's house, does not invite anyone to visit him, has the reputation for being hostile). Hospitality is: 1) the identity of a guest / a host and his/her features (identity of the character of the person) – "Доброму гостю хозяин рад" (The host is happy to a kind guest); «Гостю почет – хозяину честь» (The guest is honored, the host is honored); «Гость доволен – хозяин рад» (The guest is pleased - the host is happy); 2) openness, cordiality – «Напоил, накормил и спать уложил» (They filled their guests with good food and drinks and got them to bed); «Чем богаты, тем и рады» (You are welcome to all we have); «Добро пожаловать, гости дорогие, милости просим!» (You are welcome, dear guests, you are always welcome!) 3) the generosity of food – «Умел в гости звать, умей и угощать» (Had a way of inviting, have a way of serving round); 4) attitude to the house / home «Будь, как у себя дома» (Make yourself at home); 5) adherence to traditions, customs, rites and rituals – «Красному гостю – красное место» (A fine place is for a fine guest); 6) the

guests' expressing gratitude to the hosts – «Умел в гости звать, умей и встречать» (Had a way of calling to visit, have a way of receiving); 7) the internal sympathy of the hosts for the guests – «Хоть не богат, а гостям рад» (Though not rich, but happy for the guests); 8) suggestions on good reception of the guests by the hosts – «Кошка моется, гостей зазывает (намывает)» (The cat washing is inviting the guests (inviting repeatedly)).

One of the most notable manifestations of the Chinese national character is external peacefulness, benevolence and hospitality. The concept "hospitality" in modern Chinese is rendered by the hieroglyphs 款待, the dictionary entry of each contains one meaning. The hieroglyph 款 has the meaning - to hospitably receive guests or do the honours of the table, the hieroglyph 待 has the meaning - to entertain. In Chinese, as well as in Russian, "hospitality" means a hearty welcome.

The analysis of phraseological units makes it possible to single out the main features of the concept "hospitality", relevant for both the Russian and Chinese language worldviews:

- **openness, cordiality.** Russian: от души, всем сердцем / from the heart; Chinese – sincere hospitality: 真心实意、诚心诚意、赤诚相待、古道热肠、开心见诚、拳拳盛意、热情好客、宾朋成市、解衣推食; Zhēnxīnshíyì, chéngxīnchéngyì, chìchéngxiāngdài, gǔdàorècháng, kāixīnjiànchéng, quánquánshèngyì, rèqíngèhào, bīnpéngchéngshì, jiě yī tuī shí

- **generous meal.** Russian: «накормить до отвала» / to wine and dine, «сколько душе угодно»/ to one's heart's content; Chinese – to prepare foods and beverages: 炊金爨玉、三茶六饭、只鸡斗酒、珍馐美味、美酒佳肴、推杯换盏、酒过三巡、菜过五味; Chuī jīncuànyù, sān cháliùfàn, zhǐ jī dòujiǔ, zhēnxiū měiwèi, měijiǔ jiāyáo, tuī bēi huànzhǎn, jiǔguòsānxún, cài guòwǔwèi;

- **inclination to house.** Russian: «Чувствуйте себя, как дома!» / Please, feel at home, «принять с распростертыми объятиями» / to receive with open arms; Chinese – hearty, warm welcome : 宾至如归、倒履而迎、扫径以待、夹道欢迎、地主之谊、便邀还家; Bīnzhìrúguī, dào lǚ éryíng, sǎo jìng yǐ dài, jiá dào huānyíng, dìzhǔ zhī yì, biànyāoháijiā

- **adherence to traditions, rites, rituals.** Russian: «хлеб-соль» / bread and salt, «милости просим» / You are welcome!, Chinese – welcome!: 清茶淡话、鸡黍之膳、赋食行水, 热烈欢迎、欢迎光临、阖第光临、惠然之顾; Qīngchá dàn huà, jī shǔ zhī shàn, fù shí xíng shuǐ, rè liè huān yíng, huān yíng guāng lín, hé dì guāng lín, huì rán zhī gù

- **attitude of the subject towards the object.** Russian: «водить хлеб-соль»/ to be on friendly terms with somebody, «хлопотать» / to trouble about, Chinese – занимать гостей / to entertain : 杀鸡宰羊、剪发待宾、门无停客、截发锉羹、扫榻以待、悬榻留宾、拥慧扫门、接风洗尘、白饭青刍; Shā jī zǎi yáng, jiǎn fǎ dài bīn, mén wú tíng kè, jié fā cuō gēng, sǎo tà yǐ dài, xuán tà liú bīn, yōng huì sǎo mén, jiē fēng xǐ chén, bái fàn qīng chú;

- **expression of guests' gratitude to hosts.** Russian: «благодарить за хлеб-соль» / to thank for bread and salt, «помнить хлеб-соль» / remember bread and salt; Chinese – to remember warm welcome : 客随主便、强宾不压主、一饭千金、饮水思源、醉酒饱德; Kè suí zhǔ biàn, qiáng bīn bù yā zhǔ, yī fàn qiān jīn, yǐn shuǐ sī yuán, zuì jiǔ bǎo dé

For having an idea of the value of hospitality in the Russian and Chinese language pictures of the world is the recognition of the importance of relations built on the basis of respect and tolerance. Thus, a comparative analysis of the concept "hospitality" made it possible to reveal the commonality in Russian and Chinese paremias of the postulate that manifests itself in recognition: "Being hospitable is good". The number of paremias determines the relevance of the concept "hospitality", which, as an indicator of internal culture, develops a sense of friendship and fellowship. The proverbs with the concept "hospitality" have a specific interpretation in the national consciousness of the Russian people: when one is ready not only to give the best piece, but to give anything and everything one possesses, and in the national consciousness of the Chinese people the proverbs with the concept "hospitality" have a more restrained understanding, that is "an honour for a host to have his house visited, and therefore he will try to do himself justice".

The linguistic expression of the concept "hospitality" is characterized by the diversity of the proverbial representation of the culture of hospitality, which is conditioned by the specifics of the national and cultural context, the

peculiarities of the linguistic consciousness of the Russian and Chinese people, the frequency of the use of characteristic linguistic units.

### Summary

Thus, hospitality refers to the oldest customs. The culture reflected in the language can emphasize universal and common human features, it follows that the concept "hospitality" can be considered universal, general, but practical material illustrates that the difference in the languages is the structure of cognitive models that represent this concept. The words, such as friendly attitude, cordial reception, generosity, are used to describe "hospitality" in the Russian and Chinese languages. However, the social acts of different ethnic cultures reveal significant differences. In Russian linguistic culture, the tradition of hospitality is considered to be fundamental. Russian phraseology is characterized by metaphors. N.D. Arutyunova argues that "being a product of artistic creativity, metaphor survives only in those inclusions and fragments that it introduces into our speech - in proverbs, comparisons, fables, phraseology, etc." (Zakharova, 2011). We find a set metaphor in the proverb «Хоть не богат, а гостям рад» (Though one is not rich but is happy to see the guests). The good disposition to the guest is shown by the phrases широкая душа, рад не рад, а гостя встречай (with all my heart, whether you like it or not, but you will have to receive the guest), etc. The tradition of a generous, rich feast and guests' treat is actual for Russian culture and implies a warm welcome. The Chinese picture of the world is also associated with the warm reception of guests, but the semantics and etymology of the word "guest" in time of "imperial China" was marked by diametrically opposed meanings (guest and barbarian), which could not but affect the perception of hospitality. For the Chinese worldview, the hierarchy of human communities and, accordingly, the identification of oneself with one of them, is important, although the classification features here are much more mobile than in the subject area. The residents of imperial China did not condescend to the likening of their country to any other: The Celestial Empire was unique, all the others occupied a significantly lower civilizational level: they were perceived only as vassals and tributaries. The Western colonialists struck a telling blow to Chinese identity. The revival of the national spirit became the banner of many generations of Chinese revolutionaries and

reformers. There were the ups and downs of the rout. But in general, the attitude of the Chinese to the world around them has changed very significantly. They have long ago diverged from the perception of all non-Chinese people as barbarians. Today a foreigner is often praised respectfully as «外宾» – wàibīn "a foreign visitor", and he really feels like a welcome guest in the country. The concept "hospitality" unites the corresponding concepts, ideas, images, priorities, stereotypes and assessments that reflect the specifics of the national mentality and perception of the world, as well as the systems of socio-cultural relations, traditions, customs to be characteristic of Russian and Chinese cultures, and in this there are significant differences in the worldview data of ethnos.

Each concept expressed by verbal means has its own semantic form, determined by its meanings, which "is characterized by ethnocultural conditioning, because it expresses all connotative, modal, emotional, expressive, pragmatic and other assessments" (Maslova, 2001). It follows that the analysis of each concept is individual, since its history is individual and specific.

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