

## **Cultural Meanings of the Concepts of “Greed” and “Generosity” In Russian and Uzbek Linguacultural Studies**

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**Abstract.** *The article analyzes similar and distinctive structural-lecture features of the concepts “greed” and “generosity” in the Russian and Uzbek linguocultures.*

**Key words:** *concept, linguoculture, proverb, saying, value, meaning, greed and generosity.*

### **Introduction.**

The modern science of language pays great attention to the human factor: how people communicate in a particular situation, what means of language they use, how people of different cultures and social layers build their statement, etc. An important section of the science of language is linguistic - conceptology, the subject of the study of which are concepts. According to V.I. Karasik, N.A. Krasavsky and G.G. Slyshkina concepts are characterized as mental formations, which are the significant awareness of the typical fragments of experience stored in a person's memory, in which figurative-perceptual, conceptual and value sides can be distinguished [4]. Therefore, the study of concepts is one of the priority aspects of scientific research.

The concepts of «жадность» and «щедрость» play an important role in Russian and Uzbek linguistic cultures. These concepts in both linguocultures have similar and peculiar distinctive features. Consider the main lexical meanings of the words of the concepts «жадность» and «щедрость» in the dictionaries of the Russian and Uzbek languages. In the "Explanatory Dictionary of the Russian Language" S.I. Ozhegov's concept «жадность» is determined as follows: 1) stinginess, selfishness 2) excessive desire to satisfy ones desire 3) ex. жадный — 1 striving for profit, stingy; 2. persistent in the desire to satisfy your desire, expressing this desire; too selfish to something. Example: жадный к деньгам (to money); жадный на еду (to food); жадный на работу (loving a lot to work); 3. Fulfed by the desire to understand, to know something. Example: Жадное любопытство. In the "Explanatory Dictionary of the Russian Language" D.N. Ushakova The concept of «жадность» is determined as follows: 1. Greed, the desire to satisfy exorbitant, insatiable desires. 2. A stinginess, selfishness (oral). 3. Intense interest, intense attention [6]. In the "Pedagogical Encyclopedic Dictionary", this concept is interpreted as: a collective name for a number of vices associated with painful addiction to property (stinginess, fingertinity, greed, selfishness, etc.). Among the vices related to the acquisition and expenditure of property. Aristotle paid special attention to the stinginess manifested in fingertinity (hypertrophied frugality) and in the effort "to get from where it should not and how much" is inherent in persons who are "shameful" crafts (for example, toanists, etc.).

### **Materials.**

The eastern tradition traces the close connection of money -grubbing with other spiritual and carnal vices. However, the contrast of loving and poverty is not strict and categorical: you can, being poor, belong to the stingy people "by heart and mind", but we can gain wealth for good purposes, without enslaving their will. In the era of the European Middle Ages, greed was actively condemned and

considered the fifth sin among the seven mortal sins. In the Protestant ethics, only "instinctive greed" began to be considered vicious - the desire for wealth, not implying hard work. The stinginess receives in the areas of activity and consumption in economic ethics.

In the "Explanatory Dictionary of the Russian Language" T.F. Efremova the concept of «жадность» is determined as follows: 1) "the desire to satisfy exorbitant, insatiable desires; 2) greed. trans. Intense interest, intense attention; 3) stinginess, selfishness. 4) trans. A passionate desire for smthral, uncontrollability in the satisfaction of any desire [3]. Summarizing that the concept of «жадность» in the dictionaries of the Russian language has the following meanings: 1) stinginess, self -interest 2) an excessive desire to satisfy its desire; Greed, the desire to satisfy exorbitant, insatiable desires; A passionate desire for smth. Desires; 3) trans. Intense interest, intense attention. "

In Uzbek dictionaries, the concept of "бахил (greed)" has the following meanings:

Бахил

1. Nothing pleases to someone; dislike of costs; jealous, jealousy.

Химмати-ку эрта кунда йўқ, яна ўзи ҳам ўлгундек бахил, нияти қалб йигит. Муштум

2. He cannot bare him, the inner, jealous, jealousy.

In the "Explanatory Dictionary of the Russian Language" S.I. Ozhegov's concept «щедрость» is determined as follows: providing disinterested assistance to others, lack of stinginess. With great generosity to share with someone. Scientific generosity (the desire to convey to others their thoughts, ideas) [5]. In the "Explanatory Dictionary of the Russian Language" D.N. Ushakova «щедрость»: 1) abstract. noun. to generous in 1 and 3 values, the property of a generous person. The adjective «щедрость» has the following values: 1) willingly providing assistance to money, property, not stingy. A generous person. 2) valuable, rich. Abundant, big. 3) eagerly distributing something, rubbing [6]. In the "Pedagogical Encyclopedic Dictionary" generosity is a quality denoting a morally perfect measure in handling personal property representing value to others; In a broad sense - the individual's openness to others, the willingness to share with them both his material wealth, as well as abilities, knowledge, and spiritual forces. It is primarily found in the art of making gifts. A generous person does not regret donated things, he gives another in order to emphasize the dignity of the latter and his respect for him. In the Middle Ages, generosity was largely transformed into mercy, charity. In modern times, generosity took frugality - recognition of the ethical value of things and money. In modern everyday consciousness, generosity is understood widely, including what is called the generosity of the soul [1].

### **Research and methods.**

The name adjective generous in the "Explanatory Dictionary of the Living Great Russian Language" V.I. Dal is determined as follows: gracious, merciful to help, for gifts, for the distribution of alms, benefits; Farmed, reading or chivine, antipol. - mean [2]. The concept of «щедрость» in the dictionaries of the Russian language has the following additional values: 1) providing disinterested assistance to others, lack of stinginess: to share with great generosity with someone. Scientific generosity. (the desire to convey to others his thoughts, ideas) 2) willingly providing assistance to money, property, not stingy. A generous person 3) valuable, rich, abundant, large 4) willingly distributing something, waste 5) quality denoting a morally perfect measure in handling personal property representing value for others; In a broad sense, the individual's discovery of others, the willingness to share with them both his material income, and abilities, knowledge, and spiritual forces are primarily found in the art of making gifts, then transformed into mercy, charity. In modern everyday consciousness, generosity is understood widely, for example, a generous soul.

In Uzbek dictionaries

Сахий

1. It does not spare anything from anyone; generous; generous person; merciful.

Сахий одам.

Вақт-бевақт бирорнига бир мөхмөн келса, отини ушлаб кўнглини хушлаб жўнатса, бул одам— сахий. Alpomish

2. People are unable to help, caring, caring for their ministry; kindly.

Сахий устоз.

Сахий педагог Мехри опа тарбиялаган ёшларни республикамизнинг ҳамма жойида учратиш мумкин. From newspaper

3. Trans. It is rich in natural resources; plentiful, plenty; abundantly.

Сахий ер. Сахий ёз.

Ер! Қандай бойсан, сахийсан, гўзалсан. Р. Файзий, Чўлга баҳор келди

Урушдан қайтган ғолиб отадек Кўни-кўнжи тўлиб сахий куз келди. F. Фулом

4. Trans. Pedding of the light; high temperature (relative to the sun).

Ана, йўлнинг иккала бети бўйлаб сахий қуёш нурини беармон эмиб, ястаниб ётган токзорлар орқада қолди. Шарқ юлдузи

Хазина ер, зилол сув, Ёз бўйи сахий қуёш. Файратий

From the analysis, it can be seen that the concept of «щедрость» in the dictionaries of the Uzbek language has the following meanings: 1) directness and character determination 2) the absence of stinginess, 3) the presence of complete justice. 4) relate to people honestly, willingly help others. If you compare the mean meanings of the words “greed” in the explanatory dictionaries of the Russian and Uzbek languages, we can see the following picture of the signs: 1) in the Russian and Uzbek linguistic and cultural agents there is also the following meaning of the word «жадность» - unwillingness to use something even yourself, the desire to take that -the other; 2) in the Russian and Uzbek linguum cultural agents there is a negative assessment of greed, but in Russian - the concept of «жадность» also has a positive meaning: intense interest, intense attention, such meaning in the Uzbek - no; 3) In Russian - greed is considered a sin. A similar value also exists in the Uzbek. The concept of «щедрость» in the explanatory dictionaries of the Russian and Uzbek languages has the following meanings: 1) in both linguocultures there is a positive assessment of generosity - the attitude of a person to property and wealth is such that he willingly want to give him to others, if they need 2) generosity in this) generosity in this) Russian - in a significant extent is associated with such qualities of a person as mercy, kindness, and in the Uzbek - the concept of «щедрость» is more connected with a decisive and bold character 3) in the Russian - the concept of “generous” also has the meaning of “valuable or rich”, and in Uzbek linguoculture it matters - "full of justice."

## Results.

To complete the characteristics of the concepts «жадность» and «щедрость», we give the following proverbs, sayings and phraseological units: phraseological units, as you know, are an important material for the analysis of cultural concepts. The phraseological fund of the language reflects the value of society, the way of forming a concept. There are proverbs and sayings in the Uzbek and Russian linguocultures that the life of a greedy person is very difficult, sad:

Деньга лежит, а шкура дрожит.

У скупого что больше денег, то больше горя.

Скупу человеку убавит бог веку.

Человек жадный никогда не доволен.

Сахий топса — барча ер, баҳил топса — босиб ер.

Баҳил эҳсондан қочар, ҳасис — мөхмондан.

Баҳилнинг боғи кўкармас.

Баҳилнинг ерида сунбул кўкармас.

Both linguocultures have proverbs and sayings that the greed of a stingy person has no limits:

У скупого не вымолотишь.

У скряги зерна не вымолотишь.

У скупого и в Крещенье льду не выпросишь.

Бахилдан кишида кор сурай олмайсан.

Бахилнинг қулида ой бўлса, Оламни ёритмас.

Бахилнинг бағри қаттиқ.

A stingy person, as a rule, is so greedy that he is sorry to spend money even on himself. This thought is reflected in the proverbs and sayings of both linguistic cultures compared by us:

Овца руно растит, а скупой деньги копит—не про себя Жил в неге, а езил в телеге.

### **Discussion.**

A greedy person does not give anything to himself or to people. There are also proverbs and sayings about this in the Uzbek and Russian linguocultures:

Скупой запирает крепко, а пот чует редко.

Скрягे деньги, что собаке сено.

Ўзи емас, итга бермас.

Хасиснинг ёнидан моли чиққунча, Танидан жони чиқади.

In the Russian and Uzbek linguocultures there are proverbs and sayings that after death a person cannot take wealth with him to another world:

Помрещь- ничего с собой не возьмешь.

В гроб смотрит, а деньги копит.

В могилу глядит, а над копейкой дрожит.

Пайсалга соладиган сахийдан, Тез жавоб берадиган бахил яхши.

Мақтамоқчи бўлсанг, сахийни мақта, Топтамоқчи бўлсанг, бахилни топта.

Бахилдан тош сўрагунча, Гадойдан ош сўра.

In the Russian and Uzbek linguocultures there are proverbs and sayings that the soul of a greedy person is bad, and the soul of a generous person is good.

Скупому душа дешевле гроша.

Дороже серебра и золота душа, что щедростью богата.

Бахил тўймас, Бахиллигини қўймас.

Бахилнинг кўзасидаги сувдан на фойда.

Greed is a source of problems for a person, it does not lead to good, but can lead to poverty, to deprivation of mind, to mental blindness.

Жадность до добра не доводит.

Жадность ведет к бедности.

Жадность последнего ума лишает.

Бахил авлиё бўлмас, Авлиё бахил бўлмас.

Бахил билганин буклар, Топганин тахлар.

Бахил тўймас, Бахиллигини қўймас.

In the Russian and Uzbek linguocultures, generosity is appreciated, the person who gives people himself

Богатеет:

Одной рукой собирай, другою раздавай!

Рука дающего не оскудевает.

У кого руки щедры, тому все дороги открыты.

У щедрых хозяев куры по два яйца приносят.

Делай добро и бросай его в реку.

Сахий билан бахил бир қудуқдан сув ичмас.

Қўли очиқнинг йўли очиқ.

Қаллобнинг болидан сахийнинг захри яхши.

Яхшиллик кил сувга от, билса балик билмаса холик.

Бахилнинг мушуги бор, Сичқон кирмас уйига.

In both compared linguocultures, there are proverbs and sayings that a person should be content with what he has should not ask too much: who is unhappy with small, he is not worthy of a big one.

### **Conclusion.**

Summarizing it can be argued that the "greed will destroy the greater" the value of the expanse. Concavity, the lack of a sense of proportion can sometimes play a cruel joke with a person.

In both Russian and Uzbek linguacultural studies, the terms "greed" and "generosity" have important cultural connotations that represent the morals, values, and social mores of each respective civilisation. In Russian culture, "generosity" (щедрость) is widely regarded as a virtue connected to compassion, hospitality, and a strong feeling of community, but "greed" (жадность) is frequently seen negatively, linked to selfishness and moral failings. Similar to this, "generosity" (saxovat), which has its roots in Islamic teachings and ancient practices, is considered a vital moral characteristic in Uzbek society, whereas "greed" (ochkolzlik) has negative connotations that are frequently linked to dishonour and social rejection.

Despite cultural variations, both language traditions criticise greed as a quality that undermines the well-being of the group, while highlighting generosity as a sign of moral superiority and social peace. The way these ideas are expressed linguistically in Uzbek and Russian not only influences social attitudes but also reveals the intellectual and ethical foundations of each civilisation. Comprehending these interpretations enhances intercultural dialogue and emphasises the universal significance of moral principles in human communities.

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