

VERBALIZATION OF THE CONCEPT “PROSPERITY” IN THE SHORT STORY “WHILE THE AUTO WAITS” BY O.HENRY

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Abstract: The object of the work is the concept of "prosperity". The concept of "prosperity" is the subject of the work. The research is about the meanings of lexical components in English that express the concept of "prosperity". The thesis theoretical value is that the contents can be utilized to prepare for Modern Linguistics and Literature classes, as well as while creating following scientific works. The practical value of this work is found in the ability to apply the findings and research materials in the field of fiction language, when preparing lectures and practical classes on language theory, text linguistics, general and comparative linguistics, cultural linguistics, in the development of diploma and term paper topics, and in the teaching of intercultural communication. The materials investigated in this research is the short story “While the Auto Waits” by O. Henry. The methods of analysis of the work are conceptual analysis. The linguocultural features of the concept “prosperity” in English fictional texts have been defined through analysis of the verbalization of the concept in short stories about American society towards this issue. Concept has a significant role in studying culture, society, and human beings. Description and analysis of concepts can provide a key to a deeper understanding of the native culture and language.

Introduction

In the XX century culture is shifting to the epicenter of human existence, this happens in all spheres of life, which is explained in many circumstances of the development of socio-cultural processes. In this regard, of particular relevance acquire the questions "language and culture", "linguistic personality" as the most important general linguistic and sociolinguistic problems. The need for linguistic research for mutual understanding of peoples, and the dialogue of national cultures has already become a generally accepted fact.

Language has always been recognized as the brightest defining characteristic of an ethnos. The problem of "language and culture", "language and man ” was considered in the works of V. von Humboldt, E. Ben-Veniste, G. Steinthal, and A.A. Potebnya. But in the first half XX century, it was pushed into the background, and the language began to be considered "in itself and for itself." As rightly noted by Yu.K. Voloshin, “for many decades linguists have studied “The person who was silent” (the language seemed to be in itself, and the person was in itself). Awareness of the need to learn the language and a person in a complex, i.e. “Speaking person”, prompted researchers to pay the most serious attention to all aspects of this complex problem”¹ [Voloshin, 2000: 20]. Transition to the anthropological paradigm of research was largely prepared by the previous stage in the development of science, when the focus was on communicative-discursive processes and their pragmatic components, such as the intentions of the subject of the speech, the addressee of speech, common to communicants background knowledge of the world, etc. In the 90s of the XX century, the focus of attention shifted to the problems of linguistic self-awareness of the individual and linguocultural community. This turn was marked by a revival of interest in the concept of W. von Humboldt, according to which

language is not only by the product ("ergonom") but also by the creative activity ("energy"), which creates both the language itself and linguistic self-knowledge [Humboldt, 1984].

Culture and language are "anthropocentric entities, they are in a person, serve a person, and have no meaning without a person" [Voloshin, 2000: 23]. Cultural linguistics is a "product" of the anthropocentric paradigm in modern linguistics. A linguistic personality and concept are its basic categories, "reflecting the mentality and mentality of a generalized native speaker of a natural language and providing this scientific discipline with a research tool for reconstructing the prototypical image of a "speaking person" [Vorkachev, 2001: 72].

The formation of cultural linguistics as a scientific discipline is closely related to the formation of an anthropocentric scientific paradigm that developed in linguistics at the turn of the twentieth and twenty-first centuries.

Linguoculturology is a field that arose from the intersection of linguistics and cultural studies, and it investigates how people's cultures are reflected and fixed in their language. At the same time, attention should not be focused on the "joint" nature of the new science, because it is not a simple "addition" of the capabilities of the two contacting sciences, but the development of a new scientific direction capable of overcoming the limitations of "narrow departmental" study of facts and thereby providing a new vision and explanation of them.

Methodology

The concept is a key concept of linguoculturology, firmly established in linguistics, but it still does not have an unambiguous interpretation, despite the existence of a huge number of definitions and approaches to its study.

The concept is a multidimensional formation, a necessary condition for the existence of which and its inclusion in the concept sphere of a particular people is the presence of a certain structure. Scientists express different points of view regarding the structure of the linguocultural concept. For example, S. Kh. Lyapin notes that the concept is a multidimensional culturally significant socio-psychological formation in the collective consciousness, which is objectified in a linguistic form [13, p. 55]; S. V. Ivanova in the structure of the concept identifies linguistic, cognitive, cultural and psychological components and emphasizes that value assessment is considered the main condition for the formation of the concept [14, p. 184].

Separate attention should be paid to Yu. S. Stepanov's arguments about the structure of the concept, according to which the structure of the concept includes everything that turns it into a fact of culture: etymology, history in the form of the main features of content, representation, evaluation, etc. [16, p. 41]. The scientist notes that the concept has a "layered" structure, each of the "layers" is the result of the cultural life of different times, that is, the concept consists of historically different layers, different in etymology, in time of formation, and meaning. The concept, according to the researcher, includes the following components: the main, relevant feature - significant for all native speakers of the language and culture, which, verbally speaking, is a means of communication for representatives of a certain people; additional, passive sign - accessible to a certain social group; etymological sign or internal form - the origin of the word is not recognized in the external form, and therefore is the least important for the bearers of culture, however, as the scientist notes, other meanings arise and exist on this sign [11, p. 44-45].

Results and Discussion

The concept "PROSPERITY" is a universal concept that can be represented in many fictional texts. For this research the short story "While the Auto Waits" by O. Henry has been chosen for analysis.

The narrative follows a poor girl who, while reading in the park, pretends to be wealthy and meets a man who falls in love with her. This man pretends to be poor and lies about it. They both lie to one other, but neither of them admits it. At the end of the story, the man knows about the woman's lie but rather than confront her he asks his chauffeur to drive to the club. The girl's false identity reveals a negative part of her personality. The story's central theme is a contrast between poverty and wealth.

"The girl looked him over leisurely; at his ordinary, neat dress and his features distinguished by nothing particular in the way of expression." –From this extract we can understand that the girl thinks that rich man should have some preiviligious, he dresses extraordinary or he should have fancy looking.

"I wanted to talk, for once, with a natural man –one unspoiled by the despicable gloss of wealth and supposed social superiority." Here's what the girl has to say about wealthy men. She claims that a man in a higher position is unnatural, tainted by the vile sheen of riches and ostensible social superiority.

"Oh! You do not know how weary I am of it – money, money, money! And of the men who surround me, dancing like little marionettes all cut by the same pattern. I am sick of pleasure, of jewels, of travel, of society, of luxuries of all kinds." In this extract the girl claims that she is tired of wealthy life. From her words we can perceive that living wealthy life is pleasure, travelling, luxuries things, jewels. And she assimilates men of higher society have the same look and acts like little marionette.

"It is the mo-otony of it" she continued, "That palls. Drives, dinners, theatres, balls, suppers, with the gilding of superfluous wealth over it all. Sometimes the very tinkle of the ice in my champagne glass nearly drives me mad." The protagonist girl depicts the life of wealthy people as monotony containing drives, dinners, theatres, balls, suppers, with the gilding of superfluous wealth over it all.

"You should know," she explained, in an indulgent tone, "that we of the non-useful class depend for our amusement upon departure from precedent." In this extract we read the phrase "non-useful class" that is connected to the upper-class or we can say rich men.

"These special diversions of the inner circle do not become familiar to the common public" In this statement the protagonist girl describes the wealthy people as "special diversions of the inner circle" and others as "common public".

"...I ever should love a man ...one who is a worker and not a drone. But, doubtless, the claims of caste and wealth will prove stronger than my inclination. Just now I am besieged by two. One is a Grand Duke of a German principality. I think he has, or has had, a wife, somewhere, driven mad by his intemperance and cruelty. The other is an English Marquis, so cold and mercenary that I even prefer the diabolism of the Duke." This extract contains the protagonist girl's statements. She claims that wealthy society as a caste and power of wealth is stronger than human's appetite. She mentioned the titles of wealthy men like Marquis and principality. Besides she describes these men as cruel, intemperary, cold and mercenary.

"...Conceive of the bondage of the life wherein we must deceive even our chauffeurs." The protagonist girl describes her wealthy full life as in bondage because she has to lie even her driver. It means that life of the higher class people is full of lie.

In conclusion, the verbalization of the concept "prosperity" in the story "While the auto waits" by O'Henry is presented by following exical units: "extraordinary clothes", "fancy looking", "unnatural", "spoiled by the despicable gloss of wealth", "social superiority", "little marionettes", "the same pattern", "luxuries of all kinds", "jewels", "travelling", "dinners", "suppers", "theatres", "balls", "drives", "superfluous wealth", "non-useful class", "special diversions of the inner circle", "not familiar", "drone", "caste", "stronger than the inclination",

“cruel”, “intemperate”, “cold”, “mercenary”, “Marquis”, “principality”, “bondage of the life”, “full of lie”.

Finally, we may state that the concept plays an important part in the study of culture, society, and human beings. Concept description and analysis can help you gain a better knowledge of the native culture and language. The greatest importance of conceptual research, however, is in the formation of foreign cultures' languages and ways of thinking. The meanings conveyed by individual words, grammatical categories, or texts are the subject of conceptual analysis. The description of the characteristics of concept verbalization in language allows, on the one hand, to exhibit differences in the respective nations' linguistic and conceptual representations of the world, and, on the other hand, to reveal disparities in the appraisal of the same phenomena.

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