

## *Литература*

1. Белоусова Т.Ф. Педагогическая практика как фактор формирования основ педагогической культуры студента педвуза: Дис...канд. пед. наук, 10.02.80, Ростов-на-Дону: 1980, 18с.
2. Бондаревская Е.В. Концепция общепедагогической подготовки учителя в условиях многоуровневого образования в педагогическом вузе. Дис..докт.филол. наук, 5.03.1980. Ростов-на-Дону: 1992, 192с.
3. Бондаревская Е.В., Белоусова Т.Ф. Диагностическая программа изучения педагогической культуры учителя. Ст...докт.филолог. наук, 5.03.1980, канд. филолог.наук, 20.02.1989, Ростов-на-Дону: 1994, 198с.
4. Гаревская И.А. Мы будем штамповать интеллигентов. Дис...канд. филолог. наук 9.10.82, Ростов-на-Дону: 2000, 147с.
5. Железовская Г.И. Формирование педагогической интеллектуальной культуры. Дис... докт. филол. наук, 15.05.1981, Ростов-на-Дону: 1999, 55-60 с.

УДК 394.9

## **ЭТНОКУЛЬТУРНЫЕ СТЕРЕОТИПЫ НАРОДОВ ДАГЕСТАНА НА ПРИМЕРЕ ГОСТЕПРИИМСТВА В ПРОШЛОМ И В СОВРЕМЕННЫХ УСЛОВИЯХ**

*Рагимов Р.М., Абдуллаева Н.М.,  
Магомедова П.Ю., Кухмазова З.М.*

*(Дагестанский государственный медицинский университет)*

**Аннотация:** В данной статье рассматриваются аспекты гостеприимства, куначества и аталычества народов Дагестана, их особенности в прошлом, а также в сравнении с особенностями в современных условиях.

**Ключевые слова:** гостеприимство, куначество, аталычество, гость, представители, традиции.

**Abstract:** This article deals with the aspects of hospitality, kunachestvo and atalychestvo of the peoples of Dagestan, their features in the past, as well as in comparison with the features in modern conditions.

**Keywords:** hospitality, kunachestvo, atalychestvo, guest, representatives, traditions.

The Republic of Daghestan is the most multinational region in Russia. This is the only place on Earth where 102 nationalities live on an area of 50,000 km<sup>2</sup>, of which 36 are indigenous. Certainly, every nation has its own customs and spiritual values, its own rules of conduct in the family and society. The technologies of the modern world allow us to look deep into the centuries and see how the peoples of Daghestan lived in the old days. Despite making progress, the highlanders still honor their customs sacredly, love for the land, respect for their elders and their past, and also they carefully preserve their cultural heritage. The traditions of Daghestan are very diverse, but there are rules that are very similar in many peoples. Such a tradition is the tradition of receiving guests. Each nation has its own custom - invariable respect for the guest, but it manifests itself in different ways, with its own characteristics.

The concept of hospitality can be interpreted in different ways: in the everyday sense, it is defined as a tradition that prescribes hospitality in receiving a guest, as well as a manifestation of care for him. In the humanitarian dictionary, this concept has the meaning of virtue, which was widespread in antiquity between peoples [2]. American researcher J. Walker believes that "in order to survive in an open world, he (a person) must either destroy them (foreigners) all, or become "his own among strangers", that is, he must be allowed to temporary stay, those for whom it is closed, and even get their support and help, in exchange for a guarantee of the same attitude towards themselves when they find themselves on your territory. This is nothing but hospitality" [1].

Hospitality stipulates the right of the traveler to be a guest in any house of the village and the obligation of the owner to provide him with shelter, food and lodging for the night. The custom ordered the highlander to accept, show attention and honor even to a blood enemy who crossed the threshold of the house. On the part of the owner of the house, receiving a guest was a moral duty, an obligation, and not a virtue. If you find yourself in the village of Dargins, Avars or another nation, you will be welcomed despite the fact that they see you for the first time in their life.

All the best in the house, in the household was provided to the guest: the best food, room, dishes, a rug, a basin and a jug for ablution and prayer, the best bed. The rules of hospitality were cordiality, honoring the guest, maintaining his peace. There are legends that the owners even hid grief and troubles from guests, especially distant ones, created a favorable environment for them, arranged a rich treat. Not to accept, not to treat the best that is in the house, was considered a shame and humiliation. No one could offend the guest with impunity. The insult inflicted on the guest, the hosts perceived as their own [3].

Close to the concept of hospitality is *kunachestvo*. Granting the status of a *kunak* required a certain ritual, for example, making numerous gifts, after which the visitor was declared an artificial relative. Usually, kunaks were started either for trade and economic purposes (as a platform for the sale of goods), or for logistic purposes. The difference between simple hospitality and *kunachestvo* consisted in the fact that if the norms of ordinary hospitality required the owner of the house to present the guest with gifts, then the *kunak* ties were accompanied by the bringing of gifts by the guest, expecting a reciprocal gesture, the favor of the host-kunak. At a later time, in some historical documents, "kunachestvo" was considered already in the context of the function of patronage and protection. When the highlanders or representatives of other non-Caucasian peoples fled from their communities or tribes for various reasons, they were accepted by the Kunaks and, after performing a certain ritual, remained to live in the village that had accepted them.

In Daghestan, hospitality laid the foundation for another custom - *atalychestvo*. *Atalychestvo* is a custom of raising children in a strange family, widespread among almost all peoples of the North Caucasus. It was more widespread among the upper classes, sometimes among wealthy peasants - giving up a child for upbringing, as well as taking someone else's child into a family, was quite a costly affair.

*Atalychestvo* has always had a social connotation. The child was always given to a family that was lower in social status. This gave him the opportunity to grow up in a different atmosphere and receive skills and male upbringing, different from his blood family. Both the family and relatives of the *atalyk* remained dear to him forever [4].

Today, the customs of hospitality in Daghestan are not much different. Daghestanis have not stopped visiting each other, and the rules for receiving guests have not changed significantly. Guests are also seated in the most honorable place, treated to the best dishes of Daghestan cuisine, and dishes not related to national flavor. They are accepted with warmth

and joy. The hospitality of the Dagestanis is confirmed by the fact that they are glad to have guests at any time of the day or night.

Thus, we can say that the customs of hospitality among the peoples of Daghestan have been preserved to this day and are quite stable. Only a few details have changed. Visiting various villages, districts and cities, and simply communicating with many inhabitants of the country of Mountains, once again you can easily be convinced of this.

### *Literature. Sources.*

1. Вейнмейстер А.В. Гостеприимство: к определению понятия // Теория и практика сервиса: экономика, социальная сфера, технологии. 2013. №2 (16). URL: <https://cyberleninka.ru/article/n/gostepriimstvo-k-opredeleniyu-ponyatiya> (дата обращения: 14.12.2021).
2. <https://fb.ru/article/315655/gostepriimstvo-eto-menedjment-gostepriimstva-osnovnyie-ponyatiya-i-opredeleniya>
3. <https://history.wikireading.ru/24825>
4. <https://www.kavkaz-uzel.eu/blogs/1927/posts/7460>

УДК 81

## МЕДИЦИНСКАЯ ТЕРМИНОЛОГИЯ В ХУДОЖЕСТВЕННОЙ ЛИТЕРАТУРЕ НА АНГЛИЙСКОМ ЯЗЫКЕ

*Раджабова А.Р., Мамедова Ш.Т., Мамедова Г.Б.*

*(Дажестанский государственный технический университет  
Дажестанский государственный медицинский университет)*

**Аннотация:** Статья посвящена медицинской терминологии, которая находит широкое применение и в художественной литературе. В системе профессиональных языков она занимает центральное место. Функциональное назначение термина - кратко, точно, однозначно выражать научное понятие.

**Ключевые слова:** терминология, медицина, общелитературный язык, разговорная речь.

**Abstract:** The article is devoted to medical terminology, which is widely used in fiction. It occupies a central place in the system of professional languages. The functional purpose of the term is to briefly, accurately, unambiguously express a scientific concept.

**Keywords:** terminology, medicine, general literary language, colloquial speech.

Terminology is part of the language vocabulary. It is characterized by the ability to semantic development. The term can get a new meaning, both within the science and in another term system. Consequently, when describing a medical term, it is necessary to keep in mind all its symbolic means, for example, polysemy. The question if the basic lexical and semantic processes - polysemy, synonymy, homonymy - are allowed in terminology is still unresolved. Similar phenomena are known in medical terminology. In medicine, polysemy acts as a manifestation of a general linguistic pattern. It is usually indicated that the term does not need context, since it should be understandable without context. However, when we are dealing with a polysemantic term, we need a context, as the content of the term is