

LINGUOCULTUROLOGICAL FEATURES OF HOSPITALITY IN THE ENGLISH AND UZBEK PAROEMIOLOGICAL WORLDVIEW

Sadullayeva Aziza Uktamovna,
2nd year master's student of UzSWLU

Abstract. Comparative cognitive analysis of the concept of "hospitality" in English and Uzbek languages reveals both common and differences. If the former are explained by universals and similarities of the material and spiritual world in thinking, culture, then the latter - by the presence of differences in the same areas. In the article, we focus mainly on the typical differences of the concept of "hospitality", represented by phraseological units, respectively, on the differences in the phraseological picture of the world of the English and Uzbek languages. The concept of "hospitality" refers to concepts marked by linguocultural specificity and, accordingly, characterizing the speakers of English and Uzbek linguocultures.

Key words: concept, hospitality, universals, culture, phraseology, linguoculture, realities, consciousness, people.

Concepts, being fundamental notions, play a key role in the formation of individual knowledge and the transfer of information. Therefore, they are of great interest to researchers studying proverbs and sayings.

Considering language as part of culture, we study the "cultural" layer of language, which covers the Uzbek and English proverbial picture of the world. In this picture of the world, the concept of "hospitality" occupies an important place in the linguistic consciousness of the Uzbek and English peoples. It is one of the key, nationally determined and reflects the ethnic character of the people.

This concept is closely connected with the traditions of the ethnic group and, therefore, gives an idea of the cultural picture of the world of the Uzbek people.

L. B. Savenkova believes that the paremiological fund of the language imprints the features of the national character inherent in the everyday consciousness of the people. It is in the proverbs and sayings of each people that its national features, the specifics of its culture and the unique historical path of development are revealed.

Paremiology is set expressions that are used in speech and do not have a specific author. They can be both short and longer. Paremiological knowledge, which is reflected in the language, is based on the everyday experience of people as members of specific ethnocultural communities. It includes traditions, customs and beliefs of peoples.

To fully understand a linguacultural concept, it is necessary to analyze its paremiological realization. Paremiology is stable expressions that are used in speech and do not have a specific author. They can be both short and longer.

Proverbs are an indispensable material for studying the culture of a people. Since proverbs have complex semantics and form and at the same time gravitate

both to the circle of linguistic phenomena and to the field of folklore, for a long time, paremia remained on the periphery of the research attention of linguists, although in folklore, proverbs received a fairly thorough and profound description. In this aspect, scientists such as V.I. Dahl, A.N. Veselovsky, A.A. Potebnya, S.G. Lazutin and others made their contribution.

To begin with, let us turn to the dictionaries of the modern Uzbek language. Thus, the "Explanatory Dictionary of the Uzbek Language" presents hospitality as cordiality towards guests, a gracious reception of guests [1]. Hospitality is the willingness to receive guests with sincere joy, whoever they are and at what time they come:

- this is the generosity of a person's soul;
- a combination of nobility, generosity and respect for people;
- a hospitable house is never empty, and its owner is never alone [6, p. 48].

Thus, from all of the above, we can conclude that hospitality is the willingness and desire to receive guests; it is cordiality, hospitality.

Uzbek and English proverbs and sayings about hospitality reflect the idea of the priority of moral qualities in guest etiquette and testify to the national and cultural determination of values and stereotypes in a hospitality situation [4].

Today, the concept is the subject of study of a number of sciences – cultural studies, political science, ethnopsychology, cognitive linguistics, sociology, linguacultural studies. However, the concept acts as one of the fundamental concepts in linguacultural studies, where characteristic manifestations of culture in language, the relationship between culture and language in development are studied [7].

In the matter of universal recognition of the term “concept” by the scientific community, the merit of S.A. is undeniable. Askoldova, A.D. Arutyunova, S. Stepanova, D.S. Likhacheva, A.P. Babushkina, A. Vezhbetskaya, V.I. Karasika, S.G. Vorkacheva, V.V. Vorobyova, V.V. Krasnykh, E.S. Kubryakova, M.V. Pimenova, Z.D. Popova, G.G. Slyshkina, I.A. Sternina, Yu.E. Prokhorova et al [2].

In general, the proverbs record a variety of ideas about the value of relationships in situations of hospitality, characterizing the everyday consciousness of the Uzbek people.

We find confirmation in the scientific works of such eminent linguists as E. Benveniste, W. von Humboldt, A. A. Potebnya, E. Sapir; in the philosophical treatises of I. Herder, E. Cassirer, K. Levi-Strauss, G. Steinthal; in the works of linguists studying the problems of cognitive semantics, namely N. D. Arutyunova, A. Vezhbetskaya, V. V. Krasnykh, I. M. Kobozeva, E. S. Kubryakova, Yu. S. Stepanov, I. A. Sternin, S. T. Ter-Minasova [8].

By examining examples of fiction related to the conceptualization of “hospitality”, the following thematic groups were identified in which “hospitality” is represented:

- 1) the personality of the guest/host and its qualities (the originality of the person's character);
- 2) openness, hospitality;

- 3) generosity of the treat;
- 4) attitude to the house/dwelling;
- 5) commitment to traditions, customs, rites and rituals;
- 6) expression of gratitude by guests to the hosts;
- 7) internal sympathy of the hosts towards the guests;
- 8) advice on receiving guests by the hosts of the home.

Mehmon kelgan uyga farishta keladi (An angel comes to the house where there is a guest).

Mehmon – rizq egasi (The guest is the host of well-being).

It is obvious that the ideas about the value of hospitality go back to traditions, mythology and religious teachings. For ideas about the value of hospitality in the Uzbek linguistic picture of the world, there is recognition of the importance of relationships that arise between people in a situation of hospitality, built on respect and tolerance. National specificity is manifested in the fact that the prevalence of self-centeredness is reprehensible in Uzbek phraseological units, and the value of hospitality is realized as the ability and desire to maintain social contacts, is associated with social status, and correlates with the image of a generous and open person.

Proverbs with the concept of "hospitality" testify to a very specific understanding in the Uzbek national consciousness: we are ready not only to give away the best piece, but to share the last [3]. To meet, feed, and even give something at the end is natural for an Uzbek person.

In English linguoculture, there are concepts about the social importance of the phenomenon of hospitality. Hospitality is perceived as a tool for expanding social contacts and maintaining public order. The specificity lies in the detailing of the names of aspects of hospitality, a high degree of ritualization of etiquette interactions in the process of hospitality. The hosts should organize a warm welcome, be polite and welcoming, show due honor, respect and be generous in the treat.

The analysis of the phraseological and paremiological system of the English language allowed us to identify several thematic groups associated with the concept of "hospitality", which reflect English hospitality in a worthy reception, tactful treatment, cordiality, and hospitality, which correspond to the following expressions: *please, do me the honour, be so good as to enter the house, you are most welcome; with open arms; hospitality is one of form of worship* [5] и др.

The study of proverbs and sayings about hospitality allowed us to identify linguacultural values. For the English, the tradition of hospitality is the most important and fundamental principle of communicative etiquette. The conducted analysis allowed us to identify proverbs that reflect elements of the concept of "hospitality" in the English linguaculture [6, p. 1667].

- proverbs with meaning "respect": *Hospitality making your guests feel like they're at home, even if you wish they were; It is a sin against hospitality to open the doors and shut up the countenance; The best way to find yourself is to lose yourself in the service of others; People will forget what you said, forget what you did, but people will never forget how you made them feel; show your best hospitality;*

- proverbs with meaning "guest": *A daily guest is a great thief in the kitchen; Money is like a guest: it comes today, leaves tomorrow; If you are a host to your guest, be a host to his dog also.*

- proverbs with meaning "house/home": *An Englishman's house is his castle; Every bird likes its own nest; Every dog is a lion at home; Dry bread at home is better than roast meat abroad; East or West, home is the best; There's no place like home; Home is home though it be never so homely; The wider we roam, the welcome home; Burn not house to rid it of the mouse; People who live in glass houses should never throw stones; People who live in glass houses should not throw stones.*

To sum up, we can say that proverbs and sayings in English and Uzbek can definitely provide a key to understanding national mentalities and allow us to partially imagine the linguistic picture of the world, the national character of the speakers of English-speaking and Uzbek-speaking cultures and require more careful study in the context of intercultural communication. The analysis of English and Uzbek paremias showed that there is a certain commonality and specificity in expressing the concept of hospitality in the linguacultures under consideration based on proverbs and sayings.

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