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## COMPARATIVE ANALYSIS OF THE NOTION “HOSPITALITY” REFLECTED IN THE LINGUOCULTUROLOGY (ON THE EXAMPLES OF ENGLISH AND UZBEK PHRASEOLOGICAL UNITS)

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### ABSTRACT

This paper analyzes a comparative study of a hospitality tradition reflected in the English and Uzbek linguoculturology. The tradition of “Hospitality” is a cultural legacy for both of nations as there concrete customs and habits are carried out. Proverbs, idioms realias, symbols of the English and Uzbek languages enable to get acquainted with the whole process of this tradition. The analysis of hospitality tradition was carried out as a part of linguistic, linguoculturological studies of family traditions. In this scientific research we compared specific features, similarities and unique aspects of hospitality tradition. The research is new for the linguistics the purpose of which is to set universal and ethnocultural properties of this type of tradition in the linguoculturologies compared.

### KEYWORDS

Hospitality, culturally marked, linguculturology, linguistic picture of the world, phaseological units, cultural differences.

### INTRODUCTION

In the linguocultural approach to the English and Uzbek family traditions, the tradition of hospitality reveals the peculiarities of both nations and cultures,

from the culture of hospitality and hospitality to the delicacies on the table and the etiquette of observing the guest. The Uzbek people have long been

recognized as a "hospitable nation." This can be seen in the works of a number of Uzbek scholars.

### MAIN PART

On the culture of Uzbek hospitality, Isa Jabborov's book "Ethnography of the Uzbek people" highlights the peculiarities of Uzbek hospitality traditions. K.Mahmudov wrote about how much Uzbeks love this tradition: "The Uzbek people love guests so much that even if the music throws grain, the tea is standing in a bowl or something is seen in the afternoon - all this is interpreted to the guest" [7, 95].

The development and transformation of the tradition of hospitality is in line with the relevant family tradition, which is able to create and develop positively oriented morals, rituals, customs, rituals within their framework, and they have their own national-cultural color. Comparing the traditions of hospitality inherent in English and Uzbek linguocultures, we have identified the ethnic identity of these nations, their differences, but their differences are determined by socio-cultural requirements and conditions. The tradition of hospitality plays an important role in the linguistic consciousness of the ethnoses under study. By looking at language as an object of culture, we have explored the "cultural" layer of language, sealed by the separation of cultures that encompass the landscape of this or that ethnic world.

A number of scholars deny the existence of the qualities of hospitality in the landscape of the English world. However, the phraseological units that reflect the concept of hospitality in this language are not unfamiliar to English culture. In addition to the positive qualities of the English people, such as temperance, conservatism, politeness, they are generally understood to be representatives of a nation prone to malice, strict adherence to rituals, and arrogance. Such

a mentality is shaped by a number of factors, including the climate, weather, and geographical location of the British Isles. At the same time, Ter-Minasova considers the expression of the English tradition of hospitality in language as neither positive nor negative, as it has a social significance to the tradition of hospitality in English idiom [13,150]. We agree with Ter-Minasova, because the tradition of hospitality expressed in English has both negative and positive connotations, and especially strong warnings about the behavior of the guest, which is due to the English mentality and character described above. Researchers George Blu and Minax Harun, who have studied English and Arab hospitality culture, also say that the British do not lag behind in hospitality culture, but the concept of hospitality is given priority as a necessity rather than improving their reputation [1,74]. "British hospitality is therefore relatively free to perform (in a situation that may embarrass the host) and is far from the idea that a British guest should show hospitality," writes a number of scholars who have compared the concepts of hospitality in British and Arab society [5, 2015]. From this it is clear that the English linguocultural culture is characterized by a tradition of hospitality, but this tradition is revived between the guest and the host, with strict adherence to the rules of etiquette and etiquette. Of course, the sign of hospitality is seen in the expressions and proverbs that are reflected in the language. The English phrase to give a hearty welcome, to roll out the red carpet, or Help yourself is a confirmation of the above. Garipova G.R., who conducted research on the concept of "hospitality" in English writes: "In English, the expression of this concept reflects the aristocratic identity, adherence to the rules of etiquette and norms of conduct [2, 66-90]. From the articles that illuminate the tradition of hospitality, G.R. Garipova it is possible to understand Garipova's definition, where we also agree with her that in English culture there are strict rules and



regulations established between the guest and the host, and these rules of etiquette apply from the time the guest visits until he leaves.

### RESULTS AND DISCUSSIONS

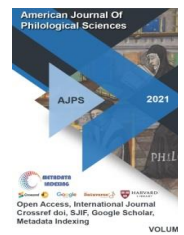
English and Uzbek proverbs and idioms express all the features of the tradition of "hospitality". In particular, the invitation of guests, the welcoming of guests, the said and unspoken guest, the generous and stingy host, the late or late arrival of the guest, the manners of the guest at the host, and the processes of hospitality with food. According to the proverbs, in English and Uzbek culture, hospitality is a tradition that delights both the guest and the host: Hospitality is the adornment of life, and in English Welcome is the best cheer. In accordance with English and Uzbek family traditions, inviting guests is one of the most important processes of hospitality. In the minds of the people, this order is understood as a sign of respect for the guest invited by the host. This etiquette stereotype is a symbol of friendship between guest and host. In English culture, "politeness" is especially valued as the core of the English mentality. This is especially reflected in the communication between the guest and the host. Naturally, the same rules of etiquette are required when inviting guests, and in turn, following the rules and regulations, the guest rarely comes without an invitation.

The reason why we have defined the meaning of the words "guest" and "host" above, we pay attention to the articles on English spelling or uninvited guest opposition: An unbidden guest knows not where to sit; In English linguistics, the "uninvited guest" is strongly criticized because of the mentality, lifestyle, and character of the English nation.

In this case, you will be offered tea or coffee, but you do not have to be offered food unless you have a

special invitation for lunch or dinner [5, DOI: 10.1515/pr-2015-0003]. According to Uzbek family tradition, even an uninvited guest is treated politely by the host. The fact that the Uzbek nation is a hospitable people in any situation can be understood from the following proverb, which is reflected in the Uzbek linguistic culture: The guest who comes is the honor of the host; His guest is a god; Where there is a man, a man comes. So, for the Uzbek nation, welcoming a guest is not only an obligation, but also a sacred duty. The Uzbek nation compares the arrival of a guest with the arrival of food and blessings, and therefore appreciates the guest: The light of the guest house comes on brightly. When an uninvited guest arrives, it has become an Uzbek family tradition to share and enjoy the food prepared for him without hesitation, because in his mind the guest enters with his own food and it is not polite to leave without food: The guest with his own food is coming; The guest's food comes before him; Even if the ash is small, let the feeling be a word. According to Isa Jabbor, no matter who the guest is, he will be offered at least some tea and bread [3,176].

As a rule, the guest is invited on the occasion of any event. It is a kind of celebration (wedding, birthday, birth of a child, banquet to share the joy of any achievement, house wedding, religious holidays, March 8, New Year, and in English Easter, Christmas, baby party, moving to a new house receptions, etc.) or modest receptions organized between family members and relatives on a day off. In English linguoculturology idioms such as to give a tea party; to give a luncheon party; to give at home show that the concept of "invited guest" is one of the main principles of hospitality etiquette. In the Uzbek nation, the "uninvited guest" is not harshly criticized, unlike in English society, where he resists the guest leaving the house quickly and asks him to come again and again as



he leaves: Do not ask the guest to leave, ask him to come.

Hospitality as a stereotype is reflected in the family traditions of the English and Uzbek peoples. Analyzing proverbs and idioms, it can be said that Uzbeks have a rule of welcoming guests with pride and joy. For example, with an open face; Welcome Idioms and Open Face is better than a blessing; Welcoming a guest is also defined in Uzbek culture by taking him or her to the best part of the house. In order not to upset the guest, the host is in a hurry to move him to a comfortable, clean, beautiful place. Usually, when a guest is invited to the "net" of the house, it is understood as respect for the host to the guest. Isa Jabbor writes: "According to the Uzbek national tradition, the reception of guests begins with the net, mainly depending on age and public respect [3,176], transferring a guest to the right place is also one of the etiquettes of the Uzbek hospitality culture. Such an exciting stereotype is also reflected in English linguoculture. For example, to play host; to give a hospitable welcome; (greet the guest with respect) Keep open door idioms and Good will and welcome is your best cheer.

In Uzbeks, welcoming a guest is associated with the symbolic symbol "tea and bread." Even an Uzbek host without a cup of tea will not take away a person who has come for a short time with a job, and for this reason it is necessary to have two loaves of bread in the house: even if your house is small, the bread should be big; Even if the place is dark, let the tea be dark, with the guest entering the host's house, his departure will be in the footsteps of the host: Arrival from the guest - departure from the host; To come voluntarily - to leave with permission; The guest is the slave of the host; Even if the guest comes by himself, he will be in the footsteps of the host. Welcoming a guest who comes

to an English house begins with offering him tea. Tea conversation is one of the ancient traditions, when guests are invited, they are given hot tea and conversations on various topics were held. Malkova Yu. L., Sirotkin A. S. Since the beginning of the 19th century, tea party has been considered an important social event in English culture. It is impossible to imagine "small talks" without tea [8, 71-77]. In Uzbek linguistics, there is a notion that welcoming a guest should solve problems in the host house, do household chores, generally do not do unpleasant things when the guest arrives, ensure peace and happiness, and establish as warm and friendly communication with the guest as possible. may be embarrassed and regret the arrival: Do not call your cat in front of the guest "cook"; Do not knock on the door when a guest comes to your house; The guest is pleased with the word of mouth, not the palisade of the house; You don't need food, you have to chase. It is clear from the examples that the culture of hospitality in Uzbek and English linguistics is partially different. In particular, the Uzbek nation welcomes the guest in any situation, at least offers hot tea, bread and tries to establish a cordial relationship. takes guests with tea, coffee. Such cross-cultural differences are a testament to the uniqueness of the mentality, lifestyle and worldview of both nations. Hospitality is the most important sign of welcoming guests. If the table is full, the Uzbeks call it a feast, and the British call it a feast, banquet (feast, banquet). Such hospitality is associated with a sense of joy in English culture. In England, a large banquet serves as a friendly bridge between guests and hosts. A variety of food, drinks, sweets in the circle of friends provides joy, long conversations. English hospitality is reflected in English linguoculture. For example, to keep a good table, to show extra hospitality, wine and dine, Lucullan feast continues to tell about the abundance and abundance of food on the table. In ancient times, the English people were diligently preparing for the

feast, and deliberately prepared delicious dishes from their meat by slaughtering cattle - calves, roosters, chickens - to entertain guests with delicious, meaty dishes. Dishes such as “Roast chicken” and “roast beef” are the decoration of the English table. The idiom “To kill the fatted calf” means to give a great feast. The Uzbeks have traditionally slaughtered sheep for feasts and prepared various hot dishes for guests. The ancient Uzbek herdsmen used to fry mutton in a little oil (with jizza) from the meat, liver, lungs and kidneys when a guest came. Then the soup is hung and the meat is served on some trays [3, 163]. For this reason, in most Uzbek households, pets such as sheep and cattle are kept in reserve meat. The red meat will go away, and the red face will remain. Isa Jabbor writes about the table set at Uzbek banquets: “The peculiarity of decorating the Uzbek table is that first of all, all the dishes, including hot ones, should be decorated in place, except for hot dishes. The fact that the table is always full, that everything is ready for it, that everything is brought to the table at once, allows guests to maintain a proper appetite, depending on the type of food, and to ensure that their meals are properly organized [3, 176]. The facts cited by the ethnographer are also reflected in the Uzbek linguistic culture: First of all, food, badaz kalom; One “jiz-biz” is better than a hundred “you-us”; When a visitor comes, he runs, finds all your fat; Taste of food - the honor of the guest. Hospitality also shows that Uzbeks are a generous nation. Uzbeks not only put the best food in front of the guest, but also share their last meal with the guest: Yochcha rice soup, the guest will be happy. The British say that it is necessary to be more polite when serving food to the guest table, because it is an embarrassment for a guest to eat boldly in a stranger's house, not in his own house. Such a responsible and respectful situation exists in the Uzbek tradition of hospitality. The following proverbs in Uzbek linguistics show that it is not permissible to ask a guest when

offering food to a guest: Beat until you ask; The bride, who said she would not eat, ate the meat. The essence of these proverbs is that never ask the guest about this or that meal, he may hesitate to say "no", so bring all the treats to the guest, the guest will choose the food according to his taste. The richness of the hospitality table also depends on the financial condition of the host. Uzbeks prefer to invite fewer guests and give them a dark feast, and many guests say that they will be entertained with insatiable food. In the process of comparing the tradition of hospitality reflected in English and Uzbek linguistic culture, we realized that in Uzbek culture, the number of guests is important for the host. The Uzbeks say: Lonely guest is God. Although the culture of hospitality in the UK is characterized by strict ethical standards, the fact that more or less guests do not worry them, on the contrary, for the British there is a notion that the more guests, the happier: The company makes the feast; It is merry in hall when beards wag all; The more the merrier.

The tradition of hospitality in a broad sense is simultaneously reflected in the understanding and manners of the guests. There are rules for the guest, which in turn must be followed in the host house. One of these should only be borio if invited as a guest, especially if, in the English sense, an uninvited guest provokes resentment and anger at the host. We have already mentioned the phenomenon of uninvited guests in the example of articles reflected in English linguoculture. In English, an uninvited guest is criticized for saying that sitting in the host's house is inappropriate and that the owner is left without food. In Uzbek linguistics, an uninvited guest is treated more understandingly than in English, which is why there are more articles on uninvited guests in Uzbek linguistics than Uzbeks. The rules of eating in hospitality are mentioned separately in both lingvocultures. The



abundance of Uzbek cuisine is usually cited in many sources, but this does not allow the guest to be obscene at the table. There are proverbs in Uzbek linguoculture that the guest should follow the rules of etiquette around the table: Not a mouth saddle stalks the mouth; A guest who knows his dignity is a good guest.

The British define the arrival and departure of a guest by comparing it to a natural phenomenon: Visits should be short, like a winter's day or A constant guest is never welcome. At this point, the British say that the longer the guest arrives, the more the host will miss him: Absence makes the heart grow fonder. In Uzbek linguistics, it is said that a guest is often visited depending on the number of visitors: Staying at the host's house for a long time is criticized in both English and Uzbek linguistics, because for a host who stays for a few days, it is not only tiring work, but also rudeness shown by the guest. In both linguocultures, it is said that a guest's visit lasts for three days, and the fact that a guest stays for more than three days is expressed in proverbs through metaphors. In particular, the British liken a long-stayed guest to a rotten, worn-out fish, while the Uzbeks liken a visitor's visit to a host to various non-precious metals. For example, ing: The best fish smell when they are three days old; Fish and callers smell in three days; Fish and company smell in three days; Fish and visitors smell in three days; Fresh fish and new-come guest smell in three days, eng. The first day of the guest - gold, the second day - silver, the third day - a baby, the fourth day - a frog; The guest is the first day gold, the second day silver, the third day copper, the fourth day leprosy; Good guest - three days; On the day of the visit - three, in three days - move! In the English and Uzbek tradition of hospitality, the guest expresses gratitude to the host, in English linguistics it is a letter of thanks to the host for hospitality. , or thank the guest for the reception

organized by messenger and ask about the situation, but this part of the tradition is not reflected in the Uzbek linguistics through proverbs or idioms.

A comparative analysis of the English and Uzbek phraseological units has made it possible to study the tradition of hospitality and its reflection in the linguistic culture of these two peoples. In particular, the length of stay of guests in the host house, the incessant guest, the table setting, the culture of welcoming some polite guests of the guest showed similar aspects of the English and Uzbek family tradition of hospitality. In English linguistics, an uninvited guest, like a late guest, but not in Uzbek, has its own peculiarities. In turn, the aspects of giving a grand reception typical of Uzbek linguoculture, welcoming a guest in any situation, and knowing that the arrival of a guest is a great joy were revealed. The British had a positive attitude towards a large number of guests, while the Uzbeks had a small number of guests, but preferred a good reception. In the image of the "guest", which is an important part of the tradition of hospitality, the features of the Uzbek linguistic consciousness - patience, compliment, sincerity - were identified. Even a stranger is called a guest when an Uzbek enters his house and is greeted politely. In English linguistics, a mehsan is a person who is called for a specific purpose.

### CONCLUSION

The Uzbek culture of hospitality is defined by a symbol such as the "net of the house". The placement of the guest in the "net" of the house, in the highest, most comfortable part of the hotel, is not only one of the realities of the Uzbek language, but also directly related to the family tradition of Uzbek hospitality. Undoubtedly, this symbolic tradition is reflected in the Uzbek linguocultural culture: Give the guest a heart, give him a net. Hence, while culture is reflected in language, it defines the universal and universal nature



of a nation. In this regard, the rich phraseological fund associated with the tradition of hospitality in English and Uzbek linguocultures leads.

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