

REPRESENTATION OF THE CONCEPT OF HOSPITALITY IN ENGLISH AND UZBEK PHRASEOLOGICAL UNITS

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Abstract

This article explores the representation of the concept of hospitality in English and Uzbek phraseological units. Hospitality, as a culturally significant value, is deeply embedded in the linguistic worldview of both nations. The study aims to identify similarities and differences in the semantic, structural, and cultural aspects of phraseological expressions related to hospitality. The research employs comparative and linguocultural analysis methods. The findings reveal that while hospitality is universally valued, its linguistic realization reflects unique cultural priorities and social norms in each language.

Keywords: hospitality, phraseology, linguocultural analysis, English language, Uzbek language, cultural semantics

Introduction

Hospitality is one of the fundamental cultural values that shapes interpersonal relations and social behavior. In linguistics, this concept is often reflected through phraseological units, which serve as carriers of national identity and cultural memory. Phraseological expressions not only convey meanings but also embody traditions, customs, and moral principles of a society.

In Uzbek culture, hospitality (*mehmondo'stlik*) is considered a sacred duty, deeply rooted in historical and social practices. Similarly, in English-speaking cultures, hospitality is valued, though it is often expressed with different pragmatic and cultural nuances.

The purpose of this study is to conduct a comparative analysis of phraseological units in English and Uzbek that reflect the concept of hospitality and to reveal their linguocultural characteristics.

Literature Review

Phraseology has been widely studied by scholars such as A. V. Kunin, who defined phraseological units as stable combinations of words with partially or fully transferred meanings. Similarly, Wierzbicka emphasized the importance of cultural keywords in understanding national mentalities, while Mieder explored the role of proverbs as reflections of folk wisdom.

In Uzbek linguistics, scholars like Sh. Rahmatullayev have made significant contributions to the study of phraseological units, emphasizing their cultural and semantic richness. Uzbek phraseology often reflects traditional values such as respect, generosity, and collectivism.

However, most studies focus on internal analysis within one language rather than cross-cultural comparison. This research builds upon previous works by integrating comparative and linguocultural approaches to examine the concept of hospitality.

Methodology

The research is based on a combination of qualitative and comparative methods:

Descriptive analysis to identify relevant phraseological units

Comparative analysis to determine similarities and differences

Semantic analysis to interpret figurative meanings

Linguocultural analysis to uncover cultural connotations

The data were collected from phraseological dictionaries, literary texts, and authentic speech samples. Approximately 30–40 phraseological units related to hospitality were selected from each language for analysis.

Results and Discussion

Linguistic Representation of Hospitality in Uzbek Phraseology

Uzbek phraseological units related to hospitality are deeply rooted in traditional beliefs and social practices. They emphasize unconditional generosity, respect for guests, and the sacred nature of hosting.

Examples include:

“Mehmon otangdan ulug‘”

“Mehmon kelsa, rizqi bilan keladi”

“Mehmon keldi – baraka keldi”

“Uy egasi mehmon bilan ulug‘”

These expressions reflect several key cultural concepts:

Sacralization of the guest – the guest is treated as a blessed figure

Collective responsibility – hospitality is a duty shared by the family and community

Spiritual reward – hosting guests is believed to bring prosperity and divine blessing

From a semantic perspective, many Uzbek phraseological units employ metaphorical imagery related to abundance, light, and honor. This indicates a strong connection between hospitality and positive emotional and spiritual states.

Linguistic Representation of Hospitality in English Phraseology

English phraseological units related to hospitality reflect a different cultural orientation. While hospitality is appreciated, it is often framed within the limits of personal comfort and social etiquette.

Examples include: *“Make yourself at home”*, *“Roll out the red carpet”*, *“Be my guest”*, *“Open one’s doors to someone”*, *“A warm welcome”*

These expressions highlight: Politeness and friendliness, Voluntary nature of hospitality, Respect for personal boundaries.

Unlike Uzbek expressions, English phraseology rarely portrays hospitality as an obligation or moral duty. Instead, it is seen as a gesture of goodwill.

Structural and Semantic Differences

From a structural point of view, Uzbek phraseological units are often longer and proverb-like, reflecting oral traditions and didactic functions. English expressions tend to be shorter and more flexible in usage.

Semantically, Uzbek expressions are more metaphorically dense and emotionally charged, while English expressions are more neutral and pragmatic. Comparative Linguocultural Analysis

The comparative analysis reveals several important contrasts: Value orientation: Uzbek culture emphasizes collectivism and moral duty, while English culture prioritizes individualism and personal choice. Emotional intensity: Uzbek expressions convey strong emotional warmth, whereas English expressions are more reserved. Cultural symbolism: Uzbek phraseology often includes symbolic meanings related to blessing and honor, while English phraseology focuses on comfort and politeness.

At the same time, both languages share a common understanding of hospitality as a positive and desirable trait, which indicates its universal significance.

From a cognitive perspective, phraseological units related to hospitality reflect how speakers conceptualize social relationships. In Uzbek culture, the host-guest relationship is hierarchical and morally regulated, whereas in English culture it is more egalitarian and situational.

This difference has important implications for intercultural communication. Misunderstandings may arise when speakers interpret hospitality norms through the lens of their own cultural expectations.

Conclusion

The study demonstrates that the concept of hospitality, while universal in nature, is linguistically and culturally specific in its expression. Uzbek phraseological units reflect a deeply rooted tradition of generosity, moral obligation, and spiritual belief, whereas English phraseological units emphasize politeness, comfort, and individual autonomy.

Phraseological units serve as valuable linguistic evidence of cultural values and worldviews. Understanding these differences is essential for effective intercultural communication and translation studies.

Future research may expand this analysis by including other languages or exploring the pragmatic use of hospitality expressions in real-life communication.

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