

Theoretical views on the concept of English and Uzbek Hospitality

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Abstract This paper is devoted to a comparative study of the concept of hospitality in the English and Uzbek lingua-culture. The concept of “Hospitality” is a cultural heritage for both nations as there concrete customs and habits are carried out. The concept of Hospitality is ubiquitous and insufficiently studied in the linguistic aspect. At the same time its socio-cultural significance is rather high. This concept is a significant unit for all cultures In the light of its connection with ethnological traditions moreover, it gives an understanding of the cultural picture of a certain ethnic group.

Keywords *Hospitality, culturally marked, lingua-culture, linguistic picture of the world, phraseological units, cultural difference*

Main part Hospitality is prevalent concept in daily life. Whenever we have friends over for dinner, host an old classmate for a few days, or share some food for neighbors, we engage in hospitable behavior.

Moreover like happiness and empathy, hospitality may be a concept with nuanced and diverse definitions. The Oxford English dictionary defines hospitality as “friendly and generous reception and entertainment of guests or strangers” and also as “cordiality, warmth, congeniality, sociability and generosity.”

These two definitions suggest the complexity of the concept. On the one hand, hospitality is viewed in behavioral terms. It is a transaction between a host and a guest in which the former shares personal resources with the latter. For example, a host provides dinner or entertainment for a guest. On the other hand, as suggested by the second definition, hospitality is also viewed as an attitude. In this case, it is understood to be a quality of personality: an attitude of welcoming.

In the lingua-cultural 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. Indeed, our people have

always been respected for their hospitality and hospitality. Representatives of many countries around the world emphasize this value and always treat it with respect, admiration. Even in the past, every house had a special room for guests in the yard. In Abdullah Kadiri's novel "O'tkan kunlar", it was written about the living room of a merchant from Margilan Mirzakarim Kutidar, (*“Ховлининг кун чиқарида кун ботишига қараб солинган, унча махтарлик бўлмаса ҳам аммо замонасининг олдинги биноларида ҳисобланган бир айвон билан бир уйга кўз тушадир. Саҳн ва бинолар киши зотидан бўш, шунинг учун бу ҳовли оиланинг ташқари қисми-меҳмонхона эканлиги англашилур”*) - "The yard is built from the side of sunrise to sunset. Although it is not luxurious, one can see a terrace and a special room which were considered as cozy and reputable buildings of its time. The stage and buildings are so empty, it can be obvious that this is a special outer living room of the family¹. (*Оддий хонадонлар ҳам уйининг бир хонасини алоҳида меҳмонлар учун ажратиб, шунга яраша жиҳозлаб қўйишган. Бу хона имкон қадар қулайликлар билан таъминланган*) - Ordinary people made a special room for guests as well and equipped this room with necessary furniture. This room was made as comfortable as they could.”²

Karim Makhmudov also writes in his book “Mehmonnoma”: “It is found in the conversations with elderly people that Samarkand people respect the guests as they appreciate the bread. Special types of bread were cooked and decorated it with some ornaments. Even some words and lines, in some cases named of the guests were written on the surface of the bread. When the guests were leaving, poems were devoted in honor of them, presented some bread too. Afterwards the guests appreciated the gifted bread and hang them on their walls. It was a sign of a good hospitality.” (*“Хурматли кексалар билан суҳбатда шу нарса аниқландики, қадим замонлардан буён меҳмонни самарқандликлар худди нон-насиба каби ҳурмат қилар эканлар. Меҳмонга атаб, атайлаб махсус патирлар пиширилган, нонни тайёрлаганларида юзини хамирдан нақшинли кунградор қилиб безатганлар. Ҳатто баъзан ноннинг юзига шеърӣ мисралар ва азиз меҳмонларнинг номлари битилган. Меҳмонлар кетар пайтида баёт битилган, чиройли безатилган нонларни уларнинг қўлига тутқазиишган. Ушбу нонларни меҳмонлар эҳтиёт қилиб мисоли бир санъат асари каби ўз уйларининг*

¹ . Қодирӣ А. Ўтган кунлар. -Т.: “Нилol media”, 2019.-Б.26

² Қувонова Ф. Меҳмон кутиш санъати .Т.: “Янги аср авлоди”, 2007.

деворларига осиб қўйганлар. Яхши меҳмондорчиликдан эсдалик бўлган нон яна безак вазифасини бажариб турган”)³

There are a lot of proverbs and sayings about Uzbek Hospitality such as "The guest is greater than your father" –(Mehmon otangdan ulug’, "The guest comes through the door, the food comes through the hole"-(Mehmon kelar eshikdan rizqi kelar teshikdan), "Even if the hotel is narrow, let your kindness be wide"-(Uying tor bo’lsa ham ko’ngling keng bo’lsin).

If an Uzbek wants his guest to stay with him longer, the following live process clearly shows that the conversation will take approximately the following form.

A: *Sarvinoz opa, bizga ruxsat endi.* (Mrs. Sarvinoz, let us leave)

B: *Yana biroz o’tiring, iltimos.* (Stay a little longer, please.)

A: *Sizni ham rosa ovora qildik. Vaqtingizni oldik. Endi boraqolaylik.* (We also made you busy. We took your time. Let us go.)

B: *Voy, hech ovora bo’lmadim-da. Zerikib o’tirgan edim o’zi. Sizlar kelib ko’nglim yorishib ketdi. Shoshmang, oshni damladim. Osh yeb keyin ketasizlar. Xudo xohlasa zo’r chiqadi.* (Oh, I didn't feel any bother. I was sitting bored. My heart brightened when you came. Don't rush, I've made the pilav. You will go after dinner. God willing, it will be great.)

A: *Ha mayli, qo’lingizdan bir osh yer ekanmiz-da. Qarashib yuboraylikmi?* (Yes, it's okay then. We will get chance to eat pilav cooked by you. Can we help you to cook the meal?)

B: *Yo’q, yo’q. Ishning o’zi yo’q. Dasturxonga qarab, bemaol o’tiringlar. Bir pasda pishadi hozir.* (No, no. There isn’t anything to do. Sit comfortably helping yourselves. It will be ready in a minute.⁴

Phrases such as “*Iltimos*” (please), “*Zerikib o’tirgan edim o’zi*” (I was sitting bored), “*Sizlar kelib ko’nglim yorishib ketdi*” (You came and my mood brightened), *Osh yeb keyin ketasizlar* (You will leave after dinner) in Uzbek speech express positive strategy of Politeness principles. Emphasizing that you have free time because of "boredom" (*positive*), saying that you are happy to see the guest (*positive*), and making a condition in an imperative tone (*bald on*) clarify that the offer is sincere. The guest's saying "Yes, it's okay then. We will get chance to eat pilav cooked by you. “Can we help you to cook the meal?” (*positive*) shows that the guest agreed with host’s offer. The unit "If God wills, it will be great" emphasizes

³ Маҳмудов К. Меҳмоннома. –Т., “Ёш гвардия”, 1989

⁴ Hulkar Turdiyeva Komilovna, *Lingua-pragmatic analysis of Persian and Uzbek politeness in cross-cultural communication* Monograph TASHKENT – 2024 ISBN 978-9910-06-045-8

self-recognition (*positive*) which means the close relationship between the guest and the host.

On the culture of Uzbek hospitality, Isa Jabborov's book "Ethnography of the Uzbek people" highlights the peculiarities of Uzbek hospitality traditions.

Our people consider hospitality as a symbol of goodness. The reputation of the family as a frequent visitor to the house grows. Their children also develop good qualities, such as kindness and sincerity.

There are many such examples. In any case, the hospitality, which is the millennial value of our people, serves to strengthen the bonds of friendship, brotherhood, harmony and mutual understanding between people. This quality is passed down from Uzbek ancestors to our children and grandchildren, whether we like it or not.

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.⁵ 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 reputation⁶. "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

⁵ Ter-Minasova, S.G. (2000) Language and Intercultural Communication. SLOVO, Moscow, 624 p.

⁶ Blue, George & Minax Harun. 2003. Hospitality language as a professional skill. English for Specific Purposes 22(1). 73–91)

who have compared the concepts of hospitality in British and Arab society.⁷ 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."⁸ 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.

There are a number of adjectives in English that are associated with the concept of "hospitality," namely, "sociable," "companionable," "friendly," "kind", "generous", etc.

Moreover, the lexemes "bread and salt" as the English consider these products as a sign of respect for the guest. Some more examples: as I live by bread (as a word of honor); break bread with somebody (to share food); by bread and salt ("bread and salt"). I swear to God! (the old oath); eat (take) bread and salt; eat somebody's bread and salt (to be somebody's guest).⁹

There are several sayings about the host who welcomes guests: "to keep a good house" – to have everything ready for a visiting guest, "to keep open house" - to make any guest feel important and welcome, "to play host" - to treat guests well. In addition, there are such sayings as "to give at homes," "to give a hospitable welcome," "give the red-carpet treatment," and "to give a lighted candle", which means a friendly and good attitude towards the guest.

⁷ Karen Grainger, Zainab Kerkam, Fatheh Mansor, Sara Mills, Offering and hospitality in Arabic and English Article in Journal of Politeness Research Language Behaviour Culture • February 2015 DOI: 10.1515/pr-2015- 0003]

⁸ Garipova G.R. Kontsept "gostepriimstvo" v russkom i angliyskom yazykakh, Cand. philol. sci. diss. Abstr. Ufa, 2010. Available stvo-v-russkom-i-angliyskom-yazykah (accessed: 05.05.2015)

⁹ Bakhtin M.M. The Dialogic Imagination. Texas: University of Texas Press Slavic Series, 1982.

Conclusion.

After having observed both cultures and traditions, 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. In English linguistics, the "uninvited guest" is strongly criticized because of the mentality, lifestyle, and character of the English nation. 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. 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.

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