



## SEMANTIC MEANS OF EXPRESSING HOSPITALITY IN THE ENGLISH AND RUSSIAN PAREMIOLOGICAL WORLDVIEW

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**Abstract.** *This article examines the semantic means of expressing hospitality in the Russian and English paremiological worldview. Comparing the concept of "hospitality" in English and Russian makes it possible to identify both common features and differences. The former are caused by universal patterns and similarities between the material and spiritual worlds in thought and culture, while the latter are the result of differences in the same areas. In this article, we will focus on the typical differences that manifest themselves in phraseological units and reflect the specifics of the phraseological worldview in English and Russian.*

**Keywords:** *semantics, concept, hospitality, universals, culture, phraseology, linguoculture, realities.*

Concepts representing fundamental categories play a key role in the formation of an individual knowledge pool and the transmission of information, which makes them the subject of close attention of researchers when studying proverbs and sayings. Considering language as an integral part of culture, we explore the "cultural" layer of language, encompassing the Russian and English proverbial worldview. In this worldview, the concept of "hospitality" occupies an important place in the linguistic consciousness of both the Russian and English people, being one of the key, nationally determined and reflecting the ethnic character of each nation.

It is this concept that is closely connected with the traditions of the ethnic group and, therefore, gives an idea of the cultural picture of the world of the Russian people.

L.B. Savenkova argues that the paremiological fund of language captures the peculiarities of the national character inherent in the ordinary consciousness of the



people. It is in the proverbs and sayings of each nation that its national features, cultural peculiarities and the uniqueness of the historical path of development are reflected [7].

Paroemias are stable expressions that are used in speech and do not have a specific author. They serve didactic purposes and reflect the everyday experience of people as members of specific ethno-cultural communities, including language, consciousness and communication, as well as traditions, customs and beliefs of peoples.

Therefore, for a complete study of the linguistic and cultural concept, it is necessary to analyze its paremiological implementation. [3, c. 188].

Proverbs are an indispensable material for the study of the culture of the people. Since proverbs have complex semantics and form and at the same time tend to both the range of linguistic phenomena and the field of folklore, for a long time paremia remained on the periphery of the research attention of linguists, although in folklore proverbs have received a fairly thorough and in-depth description. Scientists such as V.I. Dahl, A.N. Veselovsky, A.A. Potebnya, S.G. Lazutin, and others contributed to this aspect.

First, let's turn to the dictionaries of the modern Russian language. Thus, the Explanatory Dictionary of the Russian Language, edited by D.N. Ushakov, presents hospitality as cordiality towards guests, a kind reception of guests [6]. In S.I. Ozhegov's dictionary, hospitable also means welcoming to guests [7]. Synonyms of the word "hospitality" in Russian are words such as "hospitable" and "hospitable" [4, p. 83].

The Bible dictionary provides a detailed definition of "hospitality." Hospitality is the willingness to receive guests with sincere joy, whoever they are and at whatever time they come.:

- this is the generosity of the human soul;
- a combination of nobility, generosity and respect for people;
- a hospitable house is never empty, and its owner is lonely [5, p. 1666].



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

It is hospitality that is the moral and ethical value of a person, which is confirmed by extensive proverbial material: 66 linguistic units were analyzed to represent data on the national and cultural specifics of the concept of hospitality in the Russian and English proverbial worldview, which is also the subject of our research. Russian and English proverbs and sayings about hospitality reflect the idea of the priority of moral qualities in guest etiquette, and indicate the national and cultural determinacy of values and stereotypes in the hospitality situation [7].

It should be pointed out that hospitality, due to the paradoxical nature of the Russian mentality, has not only advantages but also disadvantages.

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

S.A. Askoldova, A.D. Arutyunova, S. Stepanov, D.S. Likhachev, A.P. Babushkin, A. Vezhbitskaya, V.I. Karasik, S.G. Vorkachev, V.V. Vorobyov, V.V. Krasnykh, E.S. Kubryakova, M.V. Pimenova, Z.D. are indisputably responsible for the widespread recognition of the term "concept" by the scientific community. Popova, G.G. Slyshkin, I.A. Sternin, Yu.E. Prokhorov, and others.

In general, the parodies record a variety of ideas about the value of relationships in a situation of hospitality, characterizing the everyday consciousness of the Russian people.

We find confirmation in the scientific works of such prominent linguists as E. Benvenista, V. von Humboldt, A.A. Potebni, E. Sepir; in the philosophical treatises of I. Herder, E. Cassirer, K. Levi-Strauss, G. Steinthal; in the works of linguists dealing with the problems of cognitive semantics, namely N.D. Arutyunova, A. Vezhbitskaya., V.V. Krasnykh, I. M. Kobozeva, E.S. Kubryakova, Yu.S. Stepanova, I.A. Sternina, S.T. Ter-Minasova.





Russian linguistic consciousness considers the national and cultural specifics of the concept of "hospitality" to be due to the peculiarities of the national character, namely, the objectification of the concept of "breadth of the Russian soul."

Since ancient times, the tradition of hospitality has been held in high esteem in Russia. There is such a proverb: *Кто в гости не ездит, к себе не зовет, тот недобрым слывет* [2].

Examining examples of fiction related to the conceptualization of "hospitality", the following thematic groups were identified in which "hospitality" represents:

- 1) the personality of the guest/host and its properties (identity of a person's character);
- 2) openness, cordiality;
- 3) the generosity of the treat;
- 4) attitude towards home/dwelling;
- 5) adherence to traditions, customs, rituals and rituals;
- 6) the guests' expression of gratitude to the hosts;
- 7) the inner sympathy of the hosts towards the guests;
- 8) tips for the reception of guests by the owners of the home.

1. Personality and its character (guest) with a positive attitude towards guests: *Доброму гостю хозяин рад; Нежданный гость лучше жданных двух; Гостю почет – хозяину честь; Гость доволен – хозяин рад; Гостям дважды радуются: встречая и провожая; Доброму гостю хозяин рад; Хорош гость, если он не засиживается; Добрый гость всегда впору; Для дорогого гостя и ворота настежь. Встречается в пословицах и поговорках также негативное отношение к гостям: Незванный гость хуже татарина; Ранний гость – до обеда; Званный – гость, а незванный – пес; Гость дорогой, некупленный, даровой; Ломливый гость голодный уходит; Кто ходит незванный, редко уходит негнанный; На незваного гостя не припасена и ложка* [2].

2. Openness, cordiality: *Напоил, накормил и спать уложил; Чем богаты, тем и рады; Гость в дом – хозяину радость; Хорош гость, коли редко ходит;*



*Редко свиданье – приятный гость; Добро пожаловать, дорогие гости, милости просим! Гость на гостя – хозяину в радость [2].*

3. Generous treats: *Чем хата богата, тем рада; Гостю щей не жалеи, а погуще лей; Что есть в печи, все на стол мечи; Умел в гости звать, умей и угощать; Жалеть вина – не видать гостей; Что поставят, то и кушай, а хозяина в доме слушай; Пирог ешь, да хозяина не съешь; Изба красна углами, обед – пирогами; Без обеда не красна беседа; Не спрашивают: чей, да кто и откуда, а садись обедать, Про гостя хороше, а про себя поплоше [2].*

In general, the analysis of proverbs and sayings allowed us to identify the main features of the concept of "hospitality" that are relevant to the Russian linguistic picture.

Obviously, ideas about the value of hospitality go back to traditions, mythology, and religious teachings. For the ideas about the value of hospitality in the Russian linguistic worldview, it is important to recognize the importance of relationships that arise between people in a situation of hospitality based on respect and tolerance. National specifics are manifested in the fact that the predominance of self-attitude is reprehensible in Russian phraseological units, and the value of hospitality is recognized as the ability and desire to maintain social contacts, associated with social status, correlated with the image of a generous and open person.

4. Location to the house: *Будь, как у себя дома [2].*

5. Adherence to traditions, rituals, rituals: *Просим к нашему хлебу и соли; Красному гостю – красное место. Русский человек хлеб-соль водит [2].*

6. Guests' gratitude to the hosts: *Бог на стене, хлеб на столе; Добро пожаловать, дорогие гости, милости просим! У нас на Руси прежде гостю поднеси, Ваше дело – пить, а наше – говорить (потчевать), Умел в гости звать, умей и встречать; Напой, накорми, а после вестей поспроси; Рад не рад, а говори: милости просим! [2]*

7. Inner disposition (sympathy): *Хоть не богат, а гостям рад [2].*

8. Customs and advice: *По первому зову в гости не ездят, Кому нет привету, и хозяина дома нету, На незвано не ходи, на неслано не ложись,*





*Кошка моется – гостей замывает (зазывает), Погасил невзначай свечу – жди гостей, Дрова в печи развалились – к гостям, Нож со стола упал – гость будет, ложка или вилка – гостья; Кто поперхнется, к тому спешный посол; У нас на Руси прежде гостю поднеси; В гости ходить – и к себе надо водить; В чужом доме не будь приметлив, а будь приветлив; У себя, как хочешь, а в гостях, как велят; Где рады, там не учащай, а где не рады, век не бывай. [2]*

Thus, a comparative analysis of Russian parodies allowed us to explore the concept of "hospitality" and its actualization in the mentality of this people. There was a commonality in the presentation of this concept in the parodies, manifested in the recognition of the postulate: "being hospitable is good." Similar patterns of behavior are recorded in Russian paremias, namely, the attitude towards invited, uninvited, unexpected guests, and people who have stayed. Russian paremias are characterized by the use of precedent names, animal names to designate unwanted guests and greedy hosts. A distinctive feature of Russian parodies is the presence of proverbs expressing a pattern of behavior, namely, the attitude towards unexpected guests. By the number of parodies, one can judge the relevance of the concept of "hospitality", being an indicator of internal culture, develops a sense of friendship and camaraderie in the Russian linguistic consciousness.

The proverbs with the concept of "hospitality" indicate a very specific understanding in the Russian national consciousness: we are ready not just to give the best piece, but to share the last. It is natural for a Russian person to meet, feed, and even give something at last.

It should be pointed out that hospitality, due to the paradoxical nature of the Russian mentality, has not only advantages but also disadvantages. Russian people are used to being wasteful of both nature and material wealth, guided by folk wisdom here.: God took it, God gave it. This explains the unreasonable carelessness, frivolity, and illusory confidence in the actions of the Russian people.

At the same time, in Russian proverbs, one can find condemnation of people who are inhospitable, who do not know how to meet guests and feed them: *И в гости не ездит, и к себе не зовет; Худ Матвей, не умеет потчевать гостей; Зовут*



*Фомою, а живет собою: в гости не ездит и к себе не зовет; Он сам себе рад (т. е. негостеприимен); Зазвал гостей глодать костей; Пара липовых лещей да горшок пустых щей; Есть чего слушать, да нечего кушать.* [2]

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 detailed naming of aspects of hospitality, the high degree of ritualization of etiquette interactions in the hospitality process. The hosts should organize a warm welcome, be polite and friendly, show due honor, respect and be generous in the food.

The analysis of the phraseological and paremiological system of the English language allowed us to identify several thematic groups related to the concept of "hospitality", which reflect English hospitality in decent reception, tactful treatment, cordiality, and hospitality, which correspond to the following expressions: please, do me the honor, be so good as to enter the house, you are most welcome (Please do me the honor, be so kind, to enter the house, I am very glad to see you); with open arms (with open arms); hospitality is one of the forms of worship, etc.

The study of proverbs and sayings about hospitality revealed linguistic and cultural values. For the British, the tradition of hospitality is the most important and fundamental principle of communication etiquette. The analysis made it possible to identify proverbs that reflect the elements of the concept of "hospitality" in English linguoculture [5, p. 1667].

- proverbs with the meaning of "respect": *Hospitality making your guests feel like they're at home, even if you wish they were* (Гостеприимство: чтобы ваши гости чувствовали себя как дома, даже если вы хотите, чтобы они были дома); *It is a sin against hospitality to open the doors and shut up the countenance* (Это грех против гостеприимства – открывать двери и закрывать лицо); *The best way to find yourself is to lose yourself in the service of others* (Лучший способ найти себя – это потерять себя в служении другим); *People will forget what you said, forget what you did, but people will never forget how you made them feel* (Люди забудут, что ты сказал, забудут, что ты сделал, но люди никогда не забудут, что ты





заставил их чувствовать); *show your best hospitality* (проявлять лучшее гостеприимство);

- proverbs with the meaning "guest" (гость): *A daily guest is a great thief in the kitchen* (Ежедневный гость-это великий вор на кухне); *Money is like a guest: it comes today, leaves tomorrow* (Деньги – как гость: они приходят сегодня, уходят завтра); *If you are a host to your guest, be a host to his dog also* (Если вы хозяин для вашего гостя, будьте хозяином и для его собаки).

- proverbs with the meaning "house/home" (дом): *An Englishman's house is his castle* (Мой дом – моя крепость); *Every bird likes its own nest* (Всяк кулик свое болото хвалит); *Every dog is a lion at home* (Всяк кулик на своем болоте велик); *Dry bread at home is better than roast meat abroad* (Дома и солома съедобна); *East or West, home is the best* (В гостях хорошо, а дома лучше); *There's no place like home* (Нет места подобного дому); *Home is home though it be never so homely* (Своя земля в горсти мила); *The wider we roam, the welcome home* (Всякому мила своя сторона); *Burn not house to rid it of the mouse* (Не сжигай свой дом, чтобы избавиться от мышей / Осердясь на блох, да и шубу в печь); *People who live in glass houses should never throw stones* (Не руби сук, на котором сидишь); *People who live in glass houses should not throw stones* (досл.: Людям, которые живут в стеклянных домах, не следует бросаться камнями).

Summarizing the above, we can conclude that English proverbs and sayings provide us with a unique opportunity to penetrate into the depths of the national mentality and better understand the linguistic picture of the world of native English speakers. They allow us to partially imagine the national character of representatives of English-speaking culture and require more careful study in the context of intercultural communication.

The analysis of English paronyms revealed the presence of both common features and specific features in the expression of the concept of hospitality in the considered linguistic cultures based on proverbs and sayings.



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