

LINGUOCULTURAL REPRESENTATION OF HOSPITALITY IN ENGLISH AND UZBEK PROVERBS

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Abstract *This article explores the linguocultural representation of hospitality in English and Uzbek proverbs. Hospitality, as a universal human value, finds diverse linguistic manifestations shaped by cultural traditions and historical experiences of nations. The study analyzes selected proverbs from both languages, identifying semantic parallels and national specificities that reflect different social norms, worldview, and moral values. Using comparative and descriptive methods, the research reveals how hospitality in English proverbs is often associated with politeness, individual ethics, and social harmony, while in Uzbek proverbs it embodies collectivism, generosity, and sacred respect toward guests. The findings demonstrate that proverbs serve as valuable mirrors of cultural mentality and social philosophy, highlighting the deep connection between language and culture.*

Keywords *Linguoculturology, hospitality, English proverbs, Uzbek proverbs, cultural values, comparative linguistics, national mentality.*

Hospitality has always been considered one of the most prominent human virtues and an essential element of intercultural communication. Every nation perceives and practices hospitality through its own worldview, values, and traditions, which are vividly reflected in language. Proverbs, as concise and wisdom-bearing expressions, preserve the cultural and moral codes of societies. They provide insight into how people conceptualize moral behavior, social interaction, and the relationship between host and guest.

In linguoculturology, proverbs serve as a unique medium of studying the mentality and worldview of a particular ethnos. They not only express universal human experiences but also convey ethnospecific traits rooted in history, lifestyle, religion, and traditions. The English and Uzbek nations have both developed rich systems of proverbs that express their perception of hospitality, generosity, and human relations. However, these values are reflected differently due to the contrast between Western individualism and Eastern collectivism.

This study aims to compare and analyze the linguocultural representation of hospitality in English and Uzbek proverbs. The objectives are: to identify the main conceptual features of hospitality in both cultures; to analyze the semantic and symbolic meanings of hospitality-

related proverbs; to determine the similarities and differences in expressing hospitality through language; and to interpret the reflection of cultural mentality in these proverbs.

The relevance of this topic lies in the growing importance of intercultural competence and the need to understand the cultural meanings behind linguistic expressions. In a globalized world, where cross-cultural communication plays a central role, studying proverbs as cultural texts helps avoid misinterpretations and fosters mutual respect between nations.

The concept of hospitality has been examined across various disciplines — anthropology, sociology, and linguistics — each offering its own interpretation. From a linguistic point of view, hospitality is not merely an act of receiving guests but a verbal and cultural phenomenon that reflects a community’s worldview. According to Kramsch (1998), language is the main medium through which culture is constructed and transmitted; thus, every linguistic unit carries cultural meaning. Similarly, Wierzbicka (1997) emphasizes that proverbs encode “cultural scripts” — the ways in which people think, feel, and behave in accordance with their traditions.

In English linguocultural studies, the proverb is often viewed as a “repository of folk wisdom.” Mieder (2004) defines proverbs as short, generally known sentences expressing truths or pieces of advice based on common sense or experience. They function not only as linguistic elements but also as moral guidelines reflecting societal values such as modesty, fairness, and courtesy.

In Uzbek linguoculturology, scholars such as Jo‘rayev (2010) and Tursunova (2018) have examined how proverbs encapsulate the national mentality and spiritual heritage of the Uzbek people. Uzbek proverbs concerning hospitality often reflect collectivism, mutual respect, and reverence toward guests, which stem from historical nomadic traditions and Islamic ethics. The guest (“mehman”) is perceived as a sacred being, and hospitality (“mehmondo‘stlik”) is an essential part of moral identity.

Comparative studies between English and Uzbek proverbs are still rare. However, previous research (Karimova, 2020) shows that while both languages praise hospitality as a virtue, English proverbs emphasize moderation and self-control, whereas Uzbek proverbs focus on generosity and moral duty. This study aims to build on these findings and provide a more systematic linguocultural comparison.

The Cultural Concept of Hospitality

Hospitality, as a linguocultural concept, embodies several semantic components: generosity, respect, friendship, and mutual understanding. In English culture, hospitality is associated with politeness, comfort, and respect for personal boundaries. It represents a balance between friendliness and privacy. In contrast, in Uzbek culture, hospitality carries a

sacred meaning: it is an obligation, a moral and spiritual responsibility deeply rooted in national character.

For Uzbeks, being hospitable is not merely a social norm but a reflection of inner purity and honor. The saying “Mehmon rizqi bilan keladi” (“The guest brings his own fortune”) implies that welcoming guests brings blessings. This proverb symbolizes faith in divine reward and collective well-being. English proverbs, however, often reflect practicality and rationality, as in “Charity begins at home,” emphasizing that one’s kindness should first extend to family before strangers.

Hospitality in English Proverbs

English proverbs related to hospitality reveal the pragmatic and socially moderate nature of English-speaking communities. The English culture values courtesy but avoids excessive generosity, emphasizing balance and self-discipline. Some illustrative proverbs include:

- “Charity begins at home.”
- “Make yourself at home.”
- “Good fences make good neighbors.”
- “A man’s home is his castle.”

These proverbs reflect the English mentality — politeness, restraint, and individual freedom. Hospitality is a virtue, but it is not supposed to threaten personal independence.

Hospitality in Uzbek Proverbs

Uzbek proverbs about hospitality provide a rich picture of Eastern collectivist values. The Uzbek nation, historically rooted in nomadic and Islamic traditions, perceives the guest as “God’s mercy.” Hospitality here is not just social courtesy — it is a sacred duty and a reflection of faith.

Examples include:

- “Mehmon otangdan ulug‘.” (A guest is greater than your father.)
- “Mehmon kelsa, rizq kelsin.” (When a guest comes, sustenance comes.)
- “Uy mehmon bilan fayzli.” (A house is blessed with guests.)
- “Mehmon kelgan joyda baraka bo‘ladi.” (Where guests come, there will be blessings.)

Comparative Linguocultural Analysis

Both English and Uzbek proverbs emphasize the positive moral value of hospitality but differ in their cultural motivations. English hospitality focuses on social etiquette and moderation, while Uzbek hospitality embodies spiritual obligation and collective well-being. English proverbs mirror individualism and privacy; Uzbek proverbs express collectivism and divine reward.

The comparative analysis of English and Uzbek proverbs demonstrates that the concept of hospitality functions as a vital component of both cultures’ moral and linguistic systems.

However, the degree, motivation, and emotional tone of this virtue vary due to cultural differences.

In English culture, hospitality represents moderation, politeness, and respect for personal space. It reflects a society where individuality and privacy are essential values. Proverbs such as “Charity begins at home” and “Good fences make good neighbors” reveal the balance between openness and restraint.

In contrast, Uzbek hospitality conveys warmth, generosity, and deep spirituality. It is perceived as a sacred duty and moral privilege, inherited from ancient Turkic traditions and strengthened by Islamic principles. Proverbs like “Mehmon otangdan ulug‘” and “Uy mehmon bilan fayzli” show that a guest is not merely a visitor but a divine blessing.

From a linguocultural perspective, proverbs are powerful indicators of national mentality. They reflect each society’s understanding of moral virtue and interpersonal relations. The English focus on social ethics and mutual respect, whereas the Uzbek worldview values collective harmony and spiritual abundance.

The study concludes that hospitality, while universal, carries ethnospecific meanings that shape human behavior and worldview. These proverbs are not just linguistic artifacts but living symbols of moral philosophy, encapsulating how different nations perceive generosity, kindness, and social harmony.

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