



## **THE VERBALIZER "GUEST" AS A REFLECTION OF THE PECULIARITIES OF THE WORLD PICTURE OF THE ENGLISH PEOPLE**

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### **ABSTRACT**

This article examines the verbalizer "guest" as a reflection of the peculiarities of the world picture of the English people. The authors of the article consider that phraseological expressions with the verbalizer "guest" reveal the national identity and mentality of the English people.

### **KEY WORDS**

guest, linguistic, world picture, words, collocations, phrases, phraseological expressions, sayings, proverbs, morphological, lexical, syntactic, language units.

### **INTRODUCTION**

In the linguistic consciousness of representatives of different ethnic groups verbalizers are expressed by different language units, such as words, collocations, phrases, phraseological expressions, sayings and proverbs, etc. The most striking ways of expressing the verbalizer are proverbs and sayings [3].

### **The Main Part**

Phraseological expressions bear the national character of ethnicity, which is reflected in their structure, composition of components, semantics. Each phraseological phrase carries the general schemes of morphological, lexical, syntactic levels of the language.

According to L.K. Bobrysheva, the difference in the phraseological expressions of different peoples is related to the living conditions of the people, flora and fauna, geographical location, history and culture, customs and traditions, as well as religion [1]. In this connection, it is possible to speak about a phraseological picture of the world.

The phraseological picture of the world is a linguistic means of interpretation of the verbalizer "guest" in terms of implementation of its national and cultural specificity. The linguistic expression of the verbalizer "guest" in English is characterized by a variety of phraseological means of representation of the culture of hospitality (meetings, receptions, entertainment and seeing off guests, eating and drinking alcohol).

According to the analyzed data, there are many phraseological units formed in the English language consciousness, reflecting the national coloring of the English people, namely revealing the essence of

the verbalizer "guest". We have collected phraseological units in the English language and divided them into 7 universal categories, which reflect the culture of hospitality of the speakers of the mentioned above language. These include:

1. Visiting invitation;
2. Meeting and seeing off guests;
3. Taking care of guests and serving guests;
4. Gifts for guests;
5. Treats for guests;
6. Phraseological expressions reflecting the character and behavior of the guest;
7. Phraseological expressions reflecting the character and behavior of the host [3].

The category "Visiting invitation" is a type of traditional hospitality etiquette inherent in all nations. It takes place in English traditions as well as in Uzbek ones. But in each nation this invitation is implemented differently.

English traditions have a great influence on the culture of this nation because they go deep into history. Commitment to tradition is one of the most striking characteristics of the English people, which is expressed in various spheres of society, from politics-the power of the royal family-to the five o'clock tea party.

The English invite guests only to dinner parties, which is fixed in the phraseology as *lighted candle*, as well as in the expressions *to give at homes*, *to give a lighted candle*. In the case of a mundane invitation the phrase *be my guest* is usually used.

In English, welcoming guests also evokes pleasant emotions, as the English use the expression *welcome is the best cheer*. This is also confirmed by other idioms, e.g. *hearty welcome*, *warm welcome*, *hospitable welcome*. In this context, the phraseological expression "*open-hearted*" in many respects is identical to the above mentioned phraseological expressions.

The analysis of the material shows that in a number of English phraseological expressions, the meaning of which is based on hospitality, there is no direct meaning. They convey meaning through the use of various kinds of fragments from biblical texts. In particular, this applies to the phraseology *to kill the fatted calf*, which means "to welcome". In the context of this phraseology are also noted such expressions as *to make smb. feel at home* or *give smb. the red-carpet treatment*. They mean "to receive someone as an important guest". The described phraseology *to kill the fatted calf* is based on the parable "The Prodigal Son". This parable tells the story of the two sons of a wealthy man. As both sons grew older, the younger heir wished to become free and begin to live apart from the family. He asked his father to give him his due share. When he left the paternal home, he could not live long on his own. His immorality and profligacy had driven him into poverty. When he returned home with nothing, he had no hope of forgiveness. The elderly father shows great generosity: he not only forgives his youngest son, but also throws a banquet to celebrate his return. The father orders his servants to slaughter the fatted calf, which gave rise to the phrase "*to kill the fatted calf*". Here is an excerpt from the parable: "*Bring forth the best robe, and clothe him, and put a ring on his hand, and shoes on his feet; and bring forth the fatted calf, and kill it; let us eat and be merry! For this son of mine was dead and came back to life, lost and found*" [4]. The parable illustrates to readers an example of generosity, mercy, and sincere remorse for one's actions.

During the etiquette of seeing guests off, guests are expected to thank their host for the welcome and the respect shown. In English, the following phrases are based on this: *be grateful for hospitality*, *bush*

*hospitality, interchange visits*. The English also often use the phrase *bread and butter letter*, which means a letter written after a visit to someone expressing gratitude for their hospitality, i.e. a letter of thanks.

In the English language picture of the world, the component of the concept "serving and receiving guests" consists mainly in a conversation with a guest, as evidenced by the following phraseological expressions: *a heart-to-heart talk, good fellowship*, etc. The phrases *to entertain guests* and *to play host* are consonant with these, which indicates that the English play with guests to entertain them while they are receiving them. The entertainment indicator in English culture is based on the indicator of a good guest reception. This is also reflected in phraseological expressions such as *to keep a good house, to show extra hospitality, to give at homes, to give smb. a hospitable welcome*. By means of phraseological expressions in English, excessive hospitality is conveyed, which the English are especially fond of, for example: *to show, to offer, to extend hospitality*.

According to the analyzed material, in English culture it is not acceptable to take advantage of the host's hospitality and do whatever one wants. This is reflected in the phraseological expressions *to abuse smb.'s hospitality, trespass upon somebody's hospitality*.

## Conclusion

Every nation has its own understanding formed around a certain concept. This understanding is preserved in our linguistic consciousness in the form of linguistic units, such as phraseological units [5].

All the analyzed phraseological units are a part of the phraseological fund, which is nationally and culturally marked and is a means of conceptualizing a part of the verbalizer "guest".

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