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ON THE ISSUE OF SEMANTICS AND BASIC LAWS OF FUNCTIONING OF ENGLISH AND AZERBAIJANI PROVERBS ON HOSPITALITY (COMPARATIVE ANALYSIS OF PAROEMIAS)

The presented article is devoted to a relevant topic. It is interesting from several points of view. Firstly, it organically combines two layers: linguistic and cultural. The linguistic textual layer indicates a definition with the key lexeme hospitality, which is characterized by such signs as cordiality, politeness, patience, courtesy, the ability to gather guests in your house and treat them generously. Some of the listed lexemes are considered by the author as lexical synonyms. Secondly, they are essentially given in the article as models of a prototypical hospitality situation. Based on the above paroemias, it becomes possible to initially differentiate them, and then unify them in meaning. Thirdly, the Azerbaijani and English paremic fund is so wide and diverse that it can be explored almost indefinitely. Moreover, it is possible to use similar proverbs and sayings on a chosen topic every time. This is discussed in this article. The functioning of sayings and proverbs in two languages was studied, which in turn were summarized in a classification that consisted of five points. Each of them indicates what this or that parody means, moreover, all the material is often presented in a comparative aspect. This enriches the proposed article. However, without trying to embrace the immensity, the author of the article limited herself to a certain number of them, mostly with a positive connotation. The juxtaposition of Azerbaijani and English hospitality parodies with a polar emotive meaning is most often given in an associative form. As for the actual cultural textual layer, the picture of national rituals, observance of guest traditions, accompanied by invited holidays, is revealed here. It can also be concluded from the article that general ideas about hospitality perform a communicative function.

Keywords: proverbs, sayings, parodies, hospitality, hospitality, reception of guests.

Introduction. Proverbs and sayings are the most ancient genre in folklore and an important component of phraseology. This is a genre of small forms inherent in the oral folk tradition. Examples of this genre used in the languages of different nations are often comparable both in meaning and content. As E. Granbo correctly points out, “Proverbs are viewed as a part of colloquial language, which occurs both in oral and written form” [3, c. 4]. Hospitality is one of them. The main task of this article is to deduce its role in the linguistic text, to determine its structure and main purpose. In England and Azerbaijan, since ancient times, hospitality has been considered

not only an important feature of a proper lifestyle, but also an indicator of human culture. Although, in the literal sense of the word, a direct consequence of hospitality is the host’s ability to set a rich table and treat generously, as they say, from the bottom of his heart, qualities such as politeness, cordiality, friendliness, and hospitality were considered particularly valuable. In addition, the ability to receive guests widely and conduct them in such a way that they were satisfied with the food, etc. was revered. These signs need to be studied more deeply than the usual qualities of character. No wonder the author McMordie W. writes about this: “An idiom can have regular structure, and



an irregular or even a grammatically incorrect structure" [5, p.13]. It is not for nothing that such proverbs as: "Without salt, without bread, it is a bad conversation"; "Bread is salt in the gate, you can't turn it around like that"; "Bread is salt and humbles a robber". However, we will return to this value thought in this article. It should be noted that the friendly host is opposed by two types of people in the English and Azerbaijani parodies.

The first type. A tight-fisted or even stingy owner is the head of the family. In Azerbaijan, landlords, beys or khans in villages and volosts were often endowed with such negative qualities. Some city officials were sometimes called that. It is not difficult to recall typical examples. For example, the miserly Haji Kara from the famous comedy by A. Hakhverdiyev. This is how the beks were shown to be greedy and obviously not hospitable in J. Mammadguli-zadeh's drama "The Dead". It is significant that this type of hero is exposed by some other characters in the artistic works of Azerbaijani writers, namely, positive or at least reflective characters;

The second type. He no longer characterizes the owner (and the hostess, respectively) of the house, but their guests, clients, etc. These are mainly cheeky guests, people who want to get enough at someone else's expense. Most often, uninvited, accidentally visiting guests are shown like this in paremias. Their arrival is always undesirable, since, on the one hand, the habitual rhythm of life is disrupted, on the other, they certainly lead to an unplanned expense of the owners. Even compassionate hosts want to say goodbye to such uninvited guests as soon as possible. A classic example is the saying in Azerbaijani: "The uninvited guest eats out of his own pocket". In the Azerbaijani language, these three paroemias correspond to the proverb "Qonaq güclü olsa ev yiyəsini evdən qovar" [5, p.169]. Another possible version of the Azerbaijani proverb, corresponding to the above meaning, sounds something like this: "Qonağın könlündən keçən ev yiyəsinin könlündən keçməz" [5, p.168]. However, from the very beginning of our article, we emphasize that the central theme of the semantics of the functioning of both English and Azerbaijani paremias is the theme of hospitality, for the most part with a positive connotation. Based on them, we will talk about the most glorious traditions of welcoming guests both in the UK and in the East, more precisely, in Azerbaijan.

Analysis of recent research and publications.

Indeed, hospitality in our republic has long been considered the art of seducing colleagues, friends, and neighbors in the best sense of the word. Rich food was

revered as hospitality, moreover, the phenomenon is quite familiar and commonplace. For example, complacency on the part of the owners is a persistent and proven trait of the Azerbaijani people for centuries. Therefore, some Azerbaijani linguists in the recent past (Mammad Taghiyev, Hafiz Aliyev) and today (Ilyas Hamidov, Vafa Huseynova, Kamal Abdulla, Jumshud Ahmadov, Rafik Novruzov and some others) claim that this is a kind of cultural ecosystem. They rightly refer to the fact that it implies the ability of the host of the house not only to invite (today they would say this: to send out invitations beforehand), but also to welcome, treat generously, and then entertain at the table. In the end, to conduct the guests so that they would be completely satisfied.

For example, the beautiful old expression "to greet" meant to give a guest shelter, to feed them enough, to leave them for the night. Finally, it is necessary to conduct a joyful and satisfied guest with honors. Thus, the above lexico-semantic chain turns into a ritual. If the parameters of this chain are presented in the form of a classification of paroemias, then the following scheme is drawn in relation to the English and Azerbaijani languages:

We plan to adhere to this classification based on the material of the two named languages in general and in general in this article. Let us divide the entire model / scheme into five parts and list its main components:

1). The central ritual of preparing for the reception of guests. A). An official (or unofficial) invitation and a meeting of guests, respectively; B). The main signs of the arrival of the guests; C). Some tips for admission.

2). General admission process. A). Signs of hospitable food and hospitality of the hosts; B). Rules of etiquette and formulas of gratitude; C). The ceremonial reception of guests of various ranks.

3). The distribution of guests by type or social rank and the attitude of the hosts towards them. A). Welcome or unwanted guests. Hosts and visitors; B). The role of the guests during the reception; the middle part of the feast; C). Congratulatory speech by the host;

4). Aesthetic. Moral, cultural and social aspects of hospitality. A). Basic customs of hospitality; potentially possible speech by the hostess of the house; Distribution of souvenirs, gifts;

5). End of the visits. A). The first (timid) hints of the departure of visitors; direct departure of the guests; funny (joking) wishes of the guests. Different wire options.

Task statement. The main goal is to explore the comparative analysis of paroemias in Azerbaijani and English.

Outline of the main material of the study. In line with our chosen topic of the article, we consider it necessary to clarify that all five points of this classification in the system of our evidence are always provided with linguistic markings. More precisely, certain linguistic means are used in the structure of each of the proverbs or sayings. So, after the above points of this scheme / model, it is advisable to indicate the behavior of the hosts welcoming the guests. Obviously, they must have some of the character traits that accompany visitors.

As illustrative examples, we will point to the functioning of the most well-known English and Azerbaijani paremiyas in each of the above blocks (classifications). So, the ritual of preparing for the reception of guests. A fragment of the English picture of the universe, as it seems to us, is very symbolic. In it, that is, in the first block, those sayings or proverbs find a clear expression that directly reflect the hospitality and benevolence of the hosts. For example, the saying “Make yourself at home” precedes the visit of visitors and at the same time indicates the desire of the owners of the house to recreate a comfortable environment. In modern Britain, linguists emphasize that such sayings actually allow visitors to feel like the hosts themselves. At least for a while, which we have designated as the middle part of the feast. It is significant that in the East, in Azerbaijan, in particular, inviting people to their native hearth, they offer to really feel at home.

It is noteworthy that the invitation can be mutual. In other words, if you are invited once, then expect a reciprocal invitation from a grateful person. “Qonaqlıq yaxşı şeydir – bir gün bizdə, bir gün (ay) sizdə”. Loosely translated, it sounds like this: (Visiting is good; one day with us, another day with you). The linguistic method of juxtaposition is characteristic in this case, since it separates the time interval on both sides and shows the degree of satisfaction with the reception. Moreover, the juxtaposition of two personal pronouns in the proverb plays a role: “us” and “you”.

The following English proverb is indicative in this regard: “You are always welcome here. Or its invariant: “You are welcome here anytime”. We also include this proverb in the first block of the classification, because it indicates the willingness of the host of the family to receive guests. The invitation to visit is expressed in the saying: “Come on (or: Come on in,) the door is open”. Let us pay attention to the construction of this expression. The verb Come on is in the imperative mood (...come in), but the hospitality factor is expressed exclusively in a polite form. So,

the verb “come in” is unacceptable. The end of the phrase – the door is open is quite a common phrase. In fiction, it could be perceived as an allegory, but in the suggestive form of a proverb, it quite naturally and naturally reflects the emotional state of the guest, to whom all entrances are always open. This is what the proverb expresses – “Our door is always open”. She symbolically prepares the reception of the guests.

The meaning of this proverb is joined by another, related one: “Then more – then merrier”. It is easy to see that it is extremely simplified in its design, since it consists only of a double negative conjunction “than” – “that”, reflecting the joy followed by the merriment of the hosts on the occasion of the gathering of a large number of guests at the same time. However, it is characteristic that fun and joy are specific to this proverb, whereas the collective creativity of the Azerbaijani people does not always agree with this. It turns out that a huge number of guests, figuratively speaking, can not escape the troubles. The following Azerbaijani proverb tells us about this: “Qonaq qonağı, istəməs, ev yeyəsi hər ikisini”. As we can see, in these Azerbaijani proverbs, unlike in English, a large number of guests does not contribute to joy, fun and hospitality. In English and Azerbaijani proverbs, a considerable place is given to the hospitality of the host; he is primarily obliged to show politeness.

What is the evidence of this? Cultural and its hospitality, in our opinion, also manifests itself in how best to seat the gathered people. At first glance, this may seem strange, but it turns out that, according to tradition, the culture of everyday life depends on the location of the guests, as well as the method of causing offense. Dear guests are seated in the center of the table. Thus, the owner is trying to designate both his own and someone else’s space. So, the first stage, the visit of the guests, smoothly passes into the second, that is, into the general reception process. Hence the saying: “Qonaq evin gülüdür”, which means: “The guest has a place in the front corner”. Moreover, according to the centuries-old Eastern tradition, the national mentality dictates the norms of behavior in the family circle: according to tacitly established rules, the host sits down first at the table, followed by all other household members in order of seniority (spouse, children, relatives). By analogy, let us point to the proverb: “The first place for a guest is a red spoon”. A little explanation is required: by the phrase “red spoon” is meant “the best, most exquisite delicacy dish”. That is, metonymy is used. Under the third point of our classification, we have put down different types of guests indicating the attitude of the hosts towards them. In English and Azerbaijani,

respectively, we will primarily talk about welcome/unwanted guests. The former in this gradation are greeted, of course, with joy, the latter with alertness, if not to say, with anxiety or even disgust. The latter is due to necessity. At this point, the Keywords will be expectation/suddenness (or not waiting). So, the proverb “An expected guest is welcome at any time” tells us about the first category of guests, whose arrival is welcomed by the hosts at any time convenient for them. The proverb “Visit rarely if you want to be dear” restricts the space and time of the visit. In a linguistic sense, it becomes a boundary line between the two categories mentioned. More precisely, it is neither an antonym nor a sample of a lexical synonym in the literal sense of the word. Loosely translated, it sounds like this: guests are offered a relatively rare visit if they want to remain dear and welcome.

An alternative is proverbs in which the unexpected arrival of guests unwittingly disrupts the unplanned schedule of the day or evening for the hosts. This is important and relevant from the point of view that during the creation of the proverb (and it can be counted for centuries), the violation of order could not serve as a significant factor. But nowadays it is significant, fits into the so-called concept of “Englishness” and is especially characteristic of the mentality of the nation. Hence the proverb: “Drop-in guests mean dropped-out plans”. There is also a characteristic saying in the Azerbaijani language: “Qonaq birinci gün qızıldır, ikinci gün – mis”. In this case, the analogy is striking; in the early days, guests are welcome, then they move on to unwanted ones. The saying “Qonağa görə süfrə açarlar” is included in the third type of our classification. The guest is welcome or unwelcome. The idea is as follows: each guest, according to rank, rank or kinship, is accompanied by appropriate treats. Hence the essence of the proverb: “Like a guest, like a treat”.

In the proverb “Qonağın ağzına baxarlar, atına yem verərlər” (“When a guest is welcome, then his dog is fed”), we are dealing with a complex sentence of time. However, note that the conjunction “when” here has a purely formal meaning. The center of gravity is shifted to the second part of the sentence, in which the desire to treat harmoniously coincides with caring for his animal. We encounter an interesting definition in the proverbs “Qonağın ruzisi özündən qabaq gələr” and “Qonaq bərəkət gətirər”. First of all, it is indicated that for a welcome guest, even a tight-fisted host will be able to partially relent by putting on the table those dishes that, under other circumstances, he would have kept at home. It is interesting to note that Professor Ilyas Hamidov, the author of a collec-

tion of Azerbaijani proverbs and sayings, deliberately complicates this sentence with an insertion in parentheses (he will get what is not there). Its location is characteristic. It is specifically moved by the author to a postposition, which in a particular case has an additional explanation.

The saying “Qonaq bərəkət gətirər” is based on the same principle. (“A guest is in the house, and God is in the house”). As we can see, it uses the method of juxtaposition. The deliberate elevation of the role of the host, who is literally identified with God. The word “ruzisi” in the proverb “Qonağın ruzisi özündən qabaq gələr” means “gift”, most likely meaning “gift of God”. According to our classification, some cultural and socio-ethical aspects fall under item number 4. It turns out that hospitality can also be viewed from this angle. They are also associated with certain standards of behavior for both guests and hosts. So. For cultural reasons, the reception cannot but be accompanied by hospitality and a subcategory dedicated to souvenirs and gifts for and from guests. In English, “Bread and salt between hosts and guests dispel enmity” has the same meaning as in Azerbaijani. By the way, even in Russia, welcome guests were always presented with a loaf of bread and a jar of salt on top. It is an international symbol of friendship and the elimination of hostility, the fact of establishing good relations between guests and hosts. In turn, the proverb “Breaking bread with guests means peace and trust” once again reinforces people’s trust in each other. Peace is also held together by eating together and is inseparable from the distribution of gifts. “Guests mean presents, presents guests in return”. In the same point of our classification, we consider it advisable to include the proverb “Hospitality opens hearts and doors alike”, which implies that hospitality is a kind of key that opens the doors to the guest’s heart.

It is noteworthy that the distribution of gifts is inseparable from a delicious treat. And there is nothing sarcastic in the fact that lunch in someone else’s house seems more satisfying to the guest. This is partly the basis of hospitality in the East. This judgment is supported by the Azerbaijani proverb “Qonşu aş (payı) dadlı olar”. Loosely translated: A). The neighbor loved to eat someone else’s lunch, because someone else’s lunch is always sweeter than a roll. Let us pay attention to the fact that the lexeme “bread” (in this case, a roll) also appears here; B). Other people’s bread is always sweeter; C). Bread is better in someone else’s house. Proverbs or sayings related to the penultimate point of our classification in English and Azerbaijani languages generally indi-

cate the importance of hospitality. In both cases, hospitality symbolizes being treated with bread and salt as a kind sign of peacefulness, usually in the midst of a meeting between hosts and guests.

Item number 5. End of the session. The departure of the guests naturally completes the ritual of the feast. All the attention here is focused on the end of the evening/meeting. But the tonality in the two languages we are analyzing may be different; the range of moods in the two languages varies from friendliness to rejection of guests. For example, “*Guests are like fish, after three days they stink; Guests, like fish, begin to smell after three days; Fish and visitors smell after three days*” it has a parody character. The meaning of such a saying as “It is time this guest was hitting the trail home” becomes more specific. It is symptomatic that the Azerbaijani proverb has exactly the same meaning – “Qonaq əvvəl güləndə gül üstə oturur, sonra güləndə çul üstə, üçüncü dəfə güləndə kül üstə” (On the first day, the guest sits on flowers (in the best place), on the second day he sits on a blanket, on the third day he sits on ashes). In both cases, it is an offer from the owners to leave the house. Only in the English proverb it is said directly and categorically, and in the Azerbaijani proverb it is hinted at. But that doesn’t change the point – it is time for the guests to go home. In fairness, we point out that there is an English proverb, where there is also only a hint of the imminent departure of the guests: “The eggshells hint it is time for guests to go”. It is only necessary to add here that etiquette for the conservative English nation, for which the observance of ancient traditions plays a very important role, dictates its own laws. This is how the proverb “When yawns are unrestrained, departure’s ordered” was born.

In our opinion, in some cases proverbs can be combined on a thematic basis. For example, “Qonağa “get” deməzlər, palazı altından çəkərlər” and “Qonaq, dur, altını süpürüm” should be reunited according to the principle of operation outlined in the fifth part of the above classification. It is a send-off for the guests. They can be implemented in three forms. In a harsh (rude and unflattering), allegorical (with subtext) and humorous, harmless. In the first case, we have an allegory: “Dear guests, isn’t it time for you to get your walking sticks?” In the second – “Dear guests, it is necessary to cool the hut, it’s hot” – the subtext of the proverb should be deciphered. In the third, “Dear guests, will you be forcibly removed from the table or will you order the table to be taken out” – the proposal to leave the house is expressed in frankly rude form. Let us pay attention to the fact that in the first two proverbs the theme prepares the rhyme, and in

the subsequent case we have a compound sentence with the particle “li”, and the whole sentence is simple, complicated by the treatment.

The proverb “Qonaq birinei gün qızıldır, ikinci gün – mis. The mentioned I. Hamidov has two two free options. 1. “On the first day, the guest is like gold; on the second, he looks like copper, and on the third, go to hell!” [5, p.393]. 2. “A guest is like gold on the first day; tin on the next” [5, p.393]. Let us leave aside the rhyme of the first option. Something else is interesting here: both linguistically and artistically, three words attract attention: gold, copper and tin. They sort of combine all the above five types of classification – from the arrival of guests to the middle of the visit with a potentially planned treat to sending them home. Moreover, the end of the visit is given in the harshest tones. As for the inner content of the proverb and its artistry as such, a pronounced antithesis separates the nouns with the help of a dash, and the verb in the imperative mood completes the proverb, which, in fact, expresses the generalized attitudes of the hosts to overstayed guests. So, with the help of the antithesis, the chain of hospitality begins with a benevolent reception before cooling off and finally ends with an angry parting with annoying visitors. This proverb reminds us very much of the popular saying “A guest has a bone in his throat”.

After we have given characteristic examples corresponding to one of the five types of the above classification, let us turn to those sayings and proverbs in which we ourselves see a direct analogy in two languages. This is how we intend to conclude the article. So, the proverb “Qonağa “çörək yeyirsən?” deməzlər” means: “The owner doesn’t ask whose you are, who you are, or where you’re from. Just sit down to lunch”. The first sentence is a compound one, with the second part truncated. The second sentence is simple and complicated. The main idea here lies in the need to observe etiquette. When a guest has already arrived, it is not customary to ask where he is from, since this actually means “getting into his soul”. On the contrary, etiquette dictates that during the feast the guest should personally tell about himself what he considers necessary and appropriate [2].

It is generally accepted in the UK, Azerbaijan and some other civilized countries of the world that guests are invited to any memorable dates in the evening. On the one hand, it is a tribute to a centuries-old tradition in different countries. On the other hand, there is a natural allocation of time so that the guests, well-fed and satisfied, can drive home with a calm soul. But there are exceptions when the host meets an early guest. The Azerbaijani proverb “Qonaq dediyin səhər

gəlsin, axşam getsin” tells us about this. But this philosophy does not bring us any closer to the goal. There are such Azerbaijani proverbs, the meaning of which is camouflaged. It needs to be deciphered and recognized only in a figurative form.

This is indicated by the proverb “Qonaq “doymadım” deməz”. Although this is a simple, infinitive sentence, it should, in our opinion, be divided into two parts, while simultaneously explaining the essence of each separately. Namely, firstly, the expression “someone else’s lunch” should not be confused, which, by the way, may be sweeter than the actual one. Secondly, the allegory of the second part is that you can not get enough, but still remain grateful to the host according to etiquette. Invariant: “What they give you, eat it, and say thank you for it. You can’t dictate your terms to the owner”. That’s why they say: “Don’t go into someone else’s monastery with your own rules”. The negative beginning is expressed in the saying “Qonaq ev yiyəsinin quzusudur (quludur)”. The truncated construction, the first and second sentences, indicates its conciseness. The proverb “Qonaq ev yiyəsinin tərlandıdır: harda bağlasa, orda durar” is also related to it in meaning.

It seems to us that the proverb “Qonağın ruzisi özündən qabaq gələr” both in form and content resembles the English one – “A guest is a gift from God” (“A guest is a gift from God”). The same structure, but a kind guest is directly correlated with God, or rather, a divine gift. The proverb “Qonağın ruzisi özündən qabaq gələr” has three variants: “A guest is in the power of the host”; “Visiting is like being in captivity”; “Visiting is not doing one’s own will”. Their meaning is quite transparent. The guest must always obey the will of the host, not dictate their terms to him. But the English proverb “Hospitality is making your guests feel at home, even if you wish they were” (“Hospitality is when you make a guest feel at home, even if you want them to leave already”) organically complements and corrects the meaning of the three above Azerbaijani, and it is this complex sentence, all parts of which reveal the meaning of the main word – “hospitality”. In addition, the English proverb, in our opinion, implicitly prepares the rhetorical question of how a host should behave so that he feels uncomfortable when he subconsciously prepares to leave.

The proverb “Qonaq bərəkət gətirər” (God has brought a kind visitor) clearly glorifies the guest, makes his presence dear to the host’s heart. This associatively reminds us of the English proverb “A good host makes a good guest” (“A good host makes a good guest”). Compare and contrast. “A good guest is a wonderful world”. This means that the guest’s visit

will be very successful in this case. When comparing one of the variants of the Azerbaijani proverb “Əziz qonaq, dur altını süpürüm” (Dear guests, it should be cold in the hut, it’s hot) with the English proverb “Welcome the coming, speed the parting guest; Welcome the guest cordially, but do not delay at parting” reveals a curious similarity and difference. On the one hand, a simple sentence of the Azerbaijani proverb, complicated by the address, contains the epithet “dear”, which clearly indicates the hospitality of the host, accompanied by a positive connotation. But the second part of the sentence, as we can see, is a direct hint at the end of the visit. Here, with typical English humor, it is suggested not to delay the departure of the guests. The iron logic is traditionally that visiting is good, but at home it is better. A feature of hospitality in the conventional sense of the word is the freedom of guests in someone else’s house. Whenever possible, they should be given freedom of action. But this is not always respected. So in one of the variants of the Azerbaijani proverb “Qonaq ev yiyəsinin quzusudur” In this example, the key lexeme is “will”, but the guest is subordinate to the host. On the contrary, the English proverb is similar in meaning to it: “The best host is one who gives freedom. The best host is the one who gives the guest freedom. There are many similar examples”.

By way of contrast, we will point out the opposite meaning of the paremias. For example, if the host is unable to receive guests with dignity, then the proverb or saying, on the contrary, shows his isolation, callousness or ossification in the strict national traditions of the so-called “Englishness”. From an aesthetic, or rather, ethical and moral point of view, the famous English proverb “An Englishman’s house is his castle”, or: “An Englishman’s house is his fortress”. They are synonymous, but the bottom line is that we are talking about security, on the one hand, and the privacy of an Englishman, on the other. In the first and second cases, this saying contradicts hospitality, as it actually closes the doors in front of the guests. However, in line with our chosen topic, or rather, upon completion of this article, it should be emphasized that this well-known saying has good reasons. Unlike the mentality of the Azerbaijani nation, which is objectively open, exceptionally welcoming and tolerant, the British are inherently very conservative. For the most part, they live in an enclosed space, an existential world created by them. Of course, we are not inclined to make deep generalizations within the framework of our article. Meanwhile, this fact has a place to be, even recorded in both linguistic and artistic (folklore) literature. Perhaps for this reason, there

is no such similar proverb or saying in the Azerbaijani oral folk art, because complacency and hospitality are like two sides of the coin – in the blood. However, in one of the variants of the saying “My house is my fortress” there is an interesting addition and clarification. Namely, “My house is my castle, but my door is always open to friends” (My house is my fortress, but the door is always open to friends). This is how a proverb turns into a proverb, in which the second part of a compound sentence significantly modifies its meaning. As a result, the owner guards his house like a castle, and this, in fact, means that the British do not like to share their secrets with others. Everyone has their own secrets in the closet, however, this fortress house, castle house is always open to good guests.

Conclusion. So, the conducted research allowed us to draw some conclusions and generalizations.

Specifically, in this article we have reviewed Azerbaijani and English proverbs and sayings directly related to the topic of hospitality. Some aspects of the chosen topic were linguistic signaling devices for us. This work was built on these strongholds. Firstly, two types of hosts have been identified: kind and tight-fisted, respectively. Secondly, by analogy with this provision, two types of guests are also indicated: welcome or, on the contrary, unwanted. Based on these two central points, we looked at a wide range of paroemias in two languages. Their diversity consisted in the fact that guests and hosts can be very different in their requests, interests and attitudes towards each other. The rich arsenal of linguistic tools was shown most prominently and prominently thanks to the comparative analysis of Azerbaijani and English paroemias carried out in the article.

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Маммадова А. Р. ДО ПИТАННЯ СЕМАНТИКИ ТА ОСНОВНИХ ЗАКОНІВ ФУНКЦІОНУВАННЯ АНГЛІЙСЬКИХ ТА АЗЕРБАЙДЖАНСЬКИХ ПРИСЛІВ'ІВ ПРО ГОСТИННІСТЬ (ПОРІВНЯЛЬНИЙ АНАЛІЗ ПАРЕМІЙ)

Представлена стаття присвячена актуальній темі. Вона цікава з кількох точок зору. По-перше, вона органічно поєднує два шари: лінгвістичний та культурний. Лінгвістичний текстовий шар вказує на визначення з ключовою лексемою гостинність, яка характеризується такими ознаками, як сердечність, ввічливість, терпіння, ввічливість, здатність зібрати гостей у своєму домі та щедро їх пригостити. Деякі з перелічених лексем автор розглядає як лексичні синоніми. По-друге, вони по суті наведені в статті як моделі прототипної ситуації гостинності. Виходячи з вищезазначених паремій, стає можливим спочатку їх диференціювати, а потім уніфікувати за значенням. По-третє, азербайджанський та англійський паремний фонд настільки широкий і різноманітний, що його можна досліджувати практично нескінченно. Більше того, можна щоразу використовувати схожі прислів'я та приказки на обрану тему. Про це йдеться в цій статті. Було досліджено функціонування приказок та прислів'їв у двох мовах, які, у свою чергу, були узагальнені в класифікацію, що складалася з п'яти пунктів. Кожен з них вказує на те, що означає та чи інша пародія, до того ж весь матеріал часто представлений у порівняльному аспекті. Це збагачує запропоновану статтю. Однак, не намагаючись охопити неосяжність, автор статті обмежилася певною їх кількістю, переважно з позитивною конотацією. Зіставлення азербайджанських та англійських пародій на гостинність з полярним емотивним значенням найчастіше подається в асоціативній формі. Що стосується власне культурного текстового шару, то тут розкривається картина національних ритуалів, дотримання традицій гостей, що супроводжуються запрошеними святами. Зі статті також можна зробити висновки, що загальні уявлення про гостинність виконують комунікативну функцію.

Ключові слова: прислів'я, приказки, пародії, гостинність, прийом гостей.

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