

THE CONCEPT OF "HOSPITALITY" IN ENGLISH, UZBEK AND RUSSIAN LANGUAGES LINGUISTIC AND CULTURAL CHARACTERISTICS OF EXPRESSIVE PROVERBS

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Abstract

: In the second half of the twentieth century, English, Uzbek and Russian scholars have been interested in the linguistic and cultural analysis of the concept of hospitality. A lot of work has been done in the field of English. There are many theoretical literatures in this regard. Linguistic and cultural features of proverbs are also emphasized. In short, proverbs are one of the most studied areas.

Keywords: Semantics, concept of hospitality, national-cultural semantics, phraseological unit, etymological.

Introduction

It is known that language is the most important means of communication between people, which ensures the development of society's thinking, which transmits cultural-spiritual and historical traditions from generation to generation, and is the main tool for exchange of ideas. Language is also a treasure of national culture. The economic and social system, art, culture, literary literature, tradition, folk oral creativity of the place where each nation lives and its transmission from generation to generation is the national-cultural semantics of the language. Semantics is present in all layers of language: grammar, lexis, phonetics. But the national cultural semantics is clearly manifested in the units of the language in action. Such language units are words and stable compounds. In the process of speech, we use our thoughts not only with the help of words, but also with the units formed by the stable connection of two or more words, which enter the speech ready. These units not only describe our speech, but also describe it in a meaningful and meaningful, vivid and colorful way. The phraseological wealth of a certain language represents the mythological, historical-ethnographic, emotional feelings, culture and customs of the representatives of this language. The fact that the English and Uzbek languages belong to different language families and are fundamentally different from the linguistic and cultural aspects is also evident in its phraseological units expressing hospitality. Since the Uzbek people have been hospitable since ancient times, there are many proverbs expressing hospitality. For example:



1. *Mehmon - otangdan ulug'.*
2. *Osh - mehmon bilan shirin.*
3. *Qo'noqqa osh ber, otiga yem.*
4. *Mehmonning oldida mushugingni pisht dema.*

As can be seen from these examples, the term hospitality occupies an important place in the Uzbek language. In the first example, the guest is described as "a person who must be respected", and in the fourth example, it is expressed that one should treat the guest very carefully, even with a small action, one should not hurt the guest's heart. During the research, it became clear that, unlike the Uzbek language, in English, in pure English, due to the relatively small number of paremiological units expressing hospitality, it is relatively difficult to find a suitable variant of paremiological units expressing hospitality, but such phraseological units can be imported into English from other nations. We can express it with the help of proverbs. For example:

- 1) Guest coming into house – God coming into house (Polish folk proverb)
 - 2) A constant guest is never welcome. (Latin proverb) (a constant guest is never welcome) A foot for those who come in the month, a staff for those who come in the day. b) a) Fish and guests smell when they are three days old. (Indian proverb) (a three-day guest and a fish smell the same) Even the most welcome guest is more than enough for three days. (Hungarian proverb) (even the nicest guest is appreciated for three days) The honor of a guest is three days.
- As can be seen from these examples, the term hospitality in Uzbek takes a significant place. In the first example, the guest is described as "a person who is obliged to be respected", while in the fourth example, it is expressed that the guest should be treated very carefully, and not hurt the guest, even with a small act. During the study, it became clear that, unlike Uzbek, in English, pure English, due to the relative scarcity of paremas representing hospitality, it is relatively difficult to find a suitable variant of paremiological units representing some hospitality, but we can express phraseological birkiks like this into English using proverbs borrowed from other peoples. For example:

- 1) Guest coming into house-God coming into house (Polish folk proverb) (God comes home from the guest) guest – God of grace
- 2) a constant guests never welcome. (Latin proverb) (the constant guest will never welcome) stick to the one who came on the Moon – the foot, the one who came on the day. b) (A) Fish and guests smell when they are three days old. (Indian proverb) (a three-day guest and the smell of fish smells the same) Even the most welcome guest is more than enough for three days. (Hungarian proverb) (even the most pleasant guest is appreciated for three days) the glory of the Guest - three days. The lexicon of each language develops and becomes rich on the basis of a number of sources. First of all, they are divided into two groups:

- 1) based on their internal capabilities (internal source);
- 2) based on taking words from other languages (external source). There is not a single language in the world that develops without taking words from other languages only on the basis of its own internal capabilities. English is no exception. Most phraseological units that arise on the



basis of the interaction of culture are units that have entered from other languages. We can cite the above examples as a clear example of our opinion.

Today, the linguistic analysis and study of phraseologisms is one of the pressing and controversial issues. It is important to identify the national and cultural characteristics of phraseological units, to identify similar and different sides, to clearly and meaningfully illuminate its origin, to study its etymology. In the process of etymological study of the Uzbek language, the large number of phraseological units that represent hospitality in this language than in other languages indicates that special attention has been paid to this area. Such units can in turn be classified into categories, depending on the place of use in different meanings. For example:

1. *Mehmonning azizligini ifodalovchi maqollar:*

- a) *Mehmon – aziz, mezbon – laziz;*
- b) *Mehmon izzatda, mezbon xizmatda;*
- c) *Mehmon kelgan uyning chirog'i ravshan;*
- d) *Mehmon – uy ziyinati va b.*

2) *Mehmonni siylash kerakligini ifodalovchi maqollar:*

- a) *Osh – mehmon bilan aziz;*
- b) *Qo'noqqa osh ber, otiga – yem;*
- c) *Mehmonga osh qo'y, ikki qo'lingni bo'sh qo'y;*
- d) *Mehmon kelsa pastga tush, palov bermoq ahdga tush.*

And in Russian, we can cite the following proverbs that express the concept of " " :

- a) гости ходить – надо и к себе водить;
- b) позднему гостю – кости;
- c) будь как дома, но не забывай, что в гостях;
- d) хороший гость всегда вовремя;
- e) идешь в гости – носи подарок в горсти.

In the Russian peoples, the glory to “mekhman”, the “extirom” is considered very strong. In Russians, “mekhmon” brings and pleasure to the house visited. We can cite many such examples. In conclusion, we can say that in terms of the expression and content of the paremas, an expression of logical conclusions that arose depending on the etymological aspect of the language on a particular topic, the daily lifestyle of the people, worldview, customs, historical development, manifests national characteristics. The above examples also enriched the phraseological layer on the body in cultural conditions.

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