



## THE CONCEPT OF HOSPITALITY IN ENGLISH AND UZBEK PROVERBS

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**Annotation:** This article deals with linguocultural analysis of proverbs related to hospitality. They have been analyzed in English and Uzbek languages efficiently. Indeed, there are a lot of qualities which are appreciable for Uzbek people such as honesty, truthfulness, piety, non-betrayal of trust, shame, honor, speech, respect for the elderly or little ones. Hospitality is in the blood of Uzbeks. A lot of proverbs which belong to hospitality have been analyzed deeply between two languages in order to define their exact meaning.

**Key words:** hospitality, guest, host, attitudes, respect, honor, truthfulness, phraseology, lexical, etymology, national and cultural property.

### INTRODUCTION

As a matter of fact that Uzbek people share the last loaf of bread at home for the guest. In spite of borrowing from a neighbor, she tries to treat the guest better than she expected. It is true, in our daily life, we come across the same situation on a daily life: a man, of course, hands over to his wife the groceries he brings home. The wife gives the fruit to her kids and husband, and she doesn't consume them on her own. Women save the best ones for the guests. In fact, hospitality is appreciated among all peoples. In our independent country some hospitality is extremely essential during party or ceremonies. Each guest, it doesn't matter whether he /she lives in Uzbekistan or abroad, any way we welcome everyone we meet, at least once. I suppose it's a great value for each uzbek. So that other foreign visitors are surprised when they come here. Of course, they respect our traditions and great customs such as hospitality and honesty. Proverbs and sayings such as "The guest is greater than your father", "The guest comes through the door, the food comes through the hole", "Even if the hotel is narrow, let your kindness be wide", "Don't even cook your cat in front of the guest" are not in vain. [1,32.] Our people consider hospitality as a symbol of goodness. The reputation of the family as a frequent visitor to the house grows. Their children also develop good qualities, such as kindness and sincerity. Semantics is considered as a present in all units of language: grammar, lexicon, phonetics. However the national cultural semantics is very clearly expressed in the moving units of language. Such language units consist of words and stable compounds. In the process of speech, people do not only express their thoughts with the help of words, but also, they also use units that are formed from a constant association of two or more words, coming into the speech ready. These units define our speech and on the other hand refer to it in a meaningful, and fundamental way, brief, colorful manner.

In fact, English and Uzbek languages belong to various language families, radically unlike from linguistic and cultural ones, is also obvious in its phraseological units, which express generosity. Uzbek people have been friendly since ancient times, so that there are a lot of proverbs about hospitality written in uzbek language. I have tried to translate them into English and share some of them .For example:

- 1)Mehmon -otangdan ulug'(A guest is great as your father);
- 2)Osh -mehmon bilan shirin.(Meal is delicious with guest);

3)Qo'noqqa osh ber, otiga yem.(Give meal your guest, feed his horse);

4)Mehmonning oldida mushugingni pisht dema(Don't push your cat in front of the guest)These examples show that the term hospitality plays an essential role in the Uzbek language. In the first example, the guest is described as "a person who must be valued", in the fourth example, "the guest must be treated very carefully", even with a small gesture, it is vital not to be rude to the guest. Some of the proverbs were borrowed from other languages.I will give their translation into two languages. For instance:

1)Guest coming into house –God coming into house (polsha xalq maqoli) (mehmon kelgan uyga Xudo keladi) Mehmon–atoyi Xudo

2)A constant guests never welcome. (lotin maqoli) (doimiy mehmon hechqachon xush kelmas) Oyda kelganga –oyoq, kunda kelganga tayoq.b)a) Fish and guests smell when they are three days old.

(hind maqoli)(uch kunlik mehmon va baliqning hidi bir xil hid taratadi) Even the most welcome guest is more than enough for three days. (venger maqoli) (hatto eng yoqimli mehmon ham uch kun qadrlanadi)Mehmonning izzati -uch kun. They mean that the vocabulary of each language changes and enhances on the basis of numerous foundations. They are improved by the basis of their internal capabilities (internal resources) and the basis of words from other languages (external source). There is no any language that develops on its own merits without stating other patois.In any case, the hospitality, which is the millennial value of our people, serves to strengthen the bonds of friendship, brotherhood, harmony and mutual understanding between people. So can we find a nation in the world other than the Uzbeks that provides for its own food, the share of its children, and cuts and cuts it for guests. This quality is passed down from Uzbek ancestors to our children and grandchildren, whether we like it or not.

The etymological study of the Uzbek language displays that in this language there are more phraseological units that express hospitality than in other languages, and distinctive attention is paid to this area. Such units can be characterized according to their use in dissimilar senses. For example:

I)Proverbs expressing the dignity of the guest: 1) Mehmon –aziz, mezbbon –laziz( The guest is dear, the host is pleasant);

2)Mehmon izzatda, mezbbon xizmatda(The guest is honored, the host is in service);

3)Mehmon kelgan uyning chirog'i ravshan(The light in the guest house is bright);

4)Mehmon –uy ziynati(the guest is the adornment of the house) and etc.

II)Proverbs about the need to treat a guest:

1) Osh –mehmon bilan aziz(plaf is dear with the guest);

2)Qo'noqqa osh ber, otiga –yem(Give soup to the guest, feed to the horse);

3)Mehmonga osh qo'y, ikki qo'lingni bo'sh qo'y(Put soup on the guest, leave both hands empty);

4)Mehmon kelsa pastga tush, palov bermoq ahdga tush(When a guest comes, go down and make a pact to give plaf).

III)According to the fact that no matter how much the guest is glorified, there are limits to it, and the guest should know his honor and dignity:

1)Oyda kelganga –oyoq, kunda kelganga –tayoq(for every month -a foot, for every day -a stick);

2)Chaqirilmagan mehmon –sariq itdan yomon

(An uninvited guest is worse than a yellow dog);

3)Chaqirilmagan qo'noq –yo'nilmagan tayoq(An uninvited guest is an untrimmed stick);

4)Betamiz mehmon meznnonni qistar(Barefaced guest hastens the host).We can cite many such examples.

## Conclusion.

According to the structure of phrases, a phrase is a lexical unit that is corresponding to a sentence, semantically whole, has a generalized meaning, is not created in the speech process, but is ready to be introduced into the speech. According to the linguist Mamatov, phrases are a separate unit of language, which, according to their structure, is a free connection or equivalent to a sentence, fully or partially semantically reconstructed figurative, stable phrases. Phrases are specific figurative expressions of people's conclusions based on observation of life events, assessment of acceptable and unacceptable actions in society, generalization of life experiences. Writers are often not content to

select and use phrases appropriate to the purpose of the image. Maybe the nature, mood, and lifestyle of the protagonists alter and rework. In this way, folk expressions are refined and saturated with new subtleties of meaning.[2, 21 ] This means that a interpreter have to work hard to illuminate the whole existence of a nation to another one clearly. Because the level of the literary work that he "created" will be the basis for complete understanding that nation. We did not use the word "created" in vain. A translator works harder than a writer in translating a work of art. [8, 320]. The state of the characters in the work targets to transfer their feelings to the reader in their own way, as described by the author. In this process, stylistic knowledge in two languages the original and the goal ones aids the translator. The use of various paremias, phraseological units, and metaphors in speech is unique to each nation. But how and when to use them can differ from nation to nation. Individual translator who realizes this correctly can produce an excessive translation work.

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