

**LEXICAL AND SEMANTIC FEATURES OF THE CONCEPT OF  
"HOSPITALITY" IN ENGLISH, UZBEK AND RUSSIAN**

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**Abstract:** *Each country has its own traditions, beliefs, and religious views. The concept of hospitality has been studied for a long time, and when studying its phraseological image, we must first dwell on its "culture". Uzbek and English-speaking cultures have a long and rich history, which has developed since ancient times.*

**Keywords:** *Hospitality, lexicon, semantics, tolerance, high humanity.*

Hospitality is a great moral virtue. Many proverbs and sayings such as “A house where a guest comes is blessed”, “A guest comes from the door, sustenance comes from the hole”, “A guest is the decoration of the house” are not in vain spoken in our people. Our people consider hospitality a symbol of goodness. A family whose house often has guests increases its reputation in the neighborhood. Their children also develop good qualities such as friendliness and sincerity. Waiting for a guest is a virtue and a task that requires a certain responsibility. There are several etiquette rules for waiting for a guest. First of all, it is necessary to greet the guest who comes to the house with an open face and invite him to the house. The table is laid for the guest. It is better if fruits are served on the table first. It is advisable to place the food on the table within reach of the person, and only eatable food. Invite the guest to a meal, but do not overdo it.

It is necessary not to prolong silence in the presence of a guest and to have pleasant conversations. The host expresses his joy when entering and leaving the room where the guest is sitting. He does not leave the guest alone for a long time, and he does not treat the young children of the house badly when the guest is near him. When the guest asks for permission, permission is granted and he is seen off with an open face.



Hospitality embodies such beautiful moral qualities as tolerance, generosity, generosity, high humanity, and sweetness of speech.

Hospitality, which has been characteristic of our people for centuries, such beautiful qualities as a sincere welcome to the guest, and showing respect to him, are among the traditions that have been in the history of our people for thousands of years.

Yusuf Khos Khajib, in his work "Kutadgu bilig", that is, "Knowledge that leads to happiness", also specifically focuses on the virtue of hospitality:

If you invite a guest to your home,  
Hesitate first, oh wise person.  
Let that bread, house, and bed be pure,  
The food you give should be delicious.

By comparative analysis of the following Uzbek work, we can observe how broadly the word "guest" is interpreted in it.

These languages have specialized linguistic units, words, and expressions that are used in various situations. These terms serve as a symbolic indication of the lifestyle of nations, traditions, mentality, and especially the inner feelings of people, relationships in various situations. Since it is not possible to translate them from one language to another, they should be explained in order to be clear and understandable to foreigners. For example, in the Uzbek linguistic culture:

"Come" (singular) or "Come" (plural)  
is often found. In English, these expressions are translated as:  
"Come" (invitation to come to a guest)  
. In Russian, it is as follows:  
"Приходи" (singular) or "Приходите" (plural)

Uzbek people are very hospitable and usually use this phrase when meeting their relatives, neighbors or friends on the street, in a store, in a park. If we say something like "Come to my place (home)" to an English speaker, he will definitely ask for the exact time and reason for the invitation, because among the English such a phrase is not used as a common expression of informal communication. But among the Russian people it is considered a common word.



Another example is the phrase “Don’t be tired” that Uzbeks say when saying goodbye to each other. We can translate this wish into English as “Don’t be tired”. For Uzbeks, this phrase is used simply as a means of communication and does not indicate fatigue. This phrase is used as a positive wish that is exchanged in acts of communication. However, English speakers perceive the phrase “Don’t be tired” as a strange wish, because such a wish is inappropriate for English culture. On the contrary, they wish each other "Good luck" or "Good mood". In Russian, "Не уставайте" (Don't get tired) is a common expression in ordinary formal communication. We can analyze it in Russian folk tales as follows: In the story "Gooseberries" (1898) by the Russian writer Anton Pavlovich Chekhov (1860 - 1904):

— Pavel Konstantinich, — he said in a pleading voice, — do not calm down, do not let yourself fall asleep!” While you are young, strong, cheerful, do not tire of doing good! Happiness does not exist and should not exist, and if there is a meaning and purpose in life, then this meaning and purpose are not at all in our happiness, but in something more reasonable and great. Do good!"

We can analyze it in Uzbek as follows:

- Pavel Konstantinich, — he said in a pleading voice, — do not calm down, do not let yourself fall asleep! While you are young, strong, powerful, do not tire of doing good! Happiness should not disappear, but if there is a meaning and purpose in life, then this meaning and purpose are not in our happiness, but in something more reasonable and great. Do good! "

Analyzing the following story in Russian, we can see phraseological, psychological concepts here.

When analyzing the lexicon of the concept of "hospitality" in English, Uzbek and Russian, we should mainly study the classification of this concept in all three languages.

You can guess who a person is and what nationality he belongs to, not only from his appearance or language, but also from his behavior, character, and attitude to the external environment. For example, if you meet an Uzbek on the street, on the road, at work or in a recreation center, wherever you are, at the moment of farewell:





"Come home, we have a cup of tea."

Because hospitality is ingrained in the blood of an Uzbek. This verb, this quality can only come out of him with a soul. Why is that? There are many such qualities that are passed down from generation to generation among Uzbeks. For example, honesty, truthfulness, piety, not betraying trust, shame, honor, speech, respect for elders, honor for younger ones, and countless qualities such as thoughtfulness are so appropriate for an Uzbek that the robe and headdress he wears are new. When starting a conceptual analysis, it is necessary to establish the full semantic scope of the concept in the lexical system of the language. As is known, the dictionary definition is the main part of the concept.

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