

Mehmon and Ziyofat as the Components of Hospitality Concept in the Tajik Linguoculture

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Abstract - The article reveals the contents of the words "mehmon" (a guest) and "ziyofat" (treat, regale) as components of the concept Hospitality in Tajik linguistic culture. Through the examples from Tajik literary works, the ethnic specificity of each of the concepts is revealed separately. Synonymous means in the Tajik language prove the active process of understanding lexemes and their extremely high relevance for Tajiks. In the Tajik language, the lexemes "mehmon" and "ziyofat" indicate the attitude of hosts to a guest, where they express, above all, hospitality, hearty welcome, generosity, kindness, an open heart and goodwill. The analysis of the words "mehmon", "ziyofat" reveals the concept of the concept "Mehmondori" (hospitality) in the Tajik language. The traditional and humanitarian role of this concept, which symbolizes the cordiality and peace-loving nature of the Tajik people, is revealed.

Keywords-*mehmondori (hospitality); mehmon (a guest); ziyofat (treat, regale); hurmatu izzat(honour and respect); rasmu oin (customs and traditions)*

I. INTRODUCTION

Hospitality is the moral and ethical value of a person, which reveals the national and cultural character of each nation to its guests.

It is necessary to note that hospitality is a unique phenomenon that has functioned for many years of world civilizations, and played a crucial role in the worldview of humanity. Since ancient times, by means of hospitality, wars stopped, people returned to peace, to work, realizing that war was evil phenomenon, that it was unnecessary to kill each other endlessly. And, due to its hospitality, countries, states and tribes came to peace agreement, well-being and began to cooperate in various fields of activity, giving each other their respect and sympathy.

We can say that hospitality is in the genes of Tajiks. There are a number of traditions and customs of honor to a guest. Even in a parental home, each mother is obliged to prepare her daughter for family life, cultivate her sense of respect for the older generation, the ability to welcome guests with dignity, to prepare a meal for them, and cook delicious dishes. Any girl should be raised with the sense of responsibility for comfort and order in a house, and any girl should be able to easily cope with all the difficulties.

As a rule, a friendly host meets his guest with an open heart and Tajiks at the entrance to a house repeat the greeting words "Khush omaded!" (Welcome!).

This research is devoted to the study of aspects of linguistic conceptualization of one of the most important factors of human activity - the sphere of hospitality in the Tajik language.

A. Literature Review

Nowadays, language learning at various levels is characterized by significant changes and new directions in linguistics. Due to the theory of generativeism of N.Homsky, the transition from descriptive and classification linguistics to anthropological linguistics became possible. Therefore it is possible to identify the axiom that is essential for our research, i.e. the provision, due to any considerations "accepted" without prooves. Language must be considered as a phenomenon of the human psyche and mentality [1].

As Y. S. Stepanov noted, "a concept has a complex structure. On the one hand, it has everything that belongs to the structure of a concept; on the other hand, the structure of the concept includes everything that makes it a cultural fact - the original form (etymology); compressed to the main signs of content history; modern associations; scores, etc." [2].

According to Z. D. Popova and I. A. Sternin "a concept is a complex thinking unit that is turned by different parties in the process of thinking activity, actualizing its various signs and layers." [3]

N.S. Lykoshin in his book "Good tone in the East" devoted one chapter "On decencies observed during meals, eating and drinking." N.S. Lykoshin in this chapter studied the customs and rituals associated with the reception of guests, with the use of food that existed among the Tajiks: "You should welcome invited guests as warmly as possible, treat them as best as possible and give them as much respect and honors as possible. Attention and exceptional care in relation to invited guests are obligatory for hosts before the expiration of three days; starting from the fourth day, you can take care of guests a little less.

When a guest arrives, hosts should serve foods prepared for regale as soon as possible, however a treat should not be served too much against what a guest is able to eat.

And if bread is broken, it is not necessary to take on another until the first one is eaten - this will be unnecessary waste (israf). Bread and breadcrumbs should be treated with care; to break bread by all means with both hands, not to wipe fat from hands on bread, and crumbs or grains dropped from the mouth should be eaten immediately - this will bring a lot of happiness [4].

Further, the author notes that during treating, a host should figure out the tastes and appetite of guests: a host should eat together with guests, making up a company. When a guest has finished, a host must also stop eating.

The statements of N.S. Lykoshin prove that for many centuries the etiquette of Tajiks has been preserved and has not lost its meaning.

In this article, we rely on the works of local scientists who deal with problems related to the topic of our research, namely the relationship between language and thinking, problems of ethnic consciousness in ethnopsycholinguistics.

W. Humboldt, who laid the philosophical foundations of comparative historical and typological linguistics, defined the main principles of the philosophy of language as the recognition of language and its form as an activity and national consciousness of the people. W.Humboldt considered verbal-logical thinking based on the functioning of a language as a means of identifying objects and as a means of communication as a priority. He considered the philosophy of language built on a solid foundation for the analysis of various languages to be the philosophical base of linguistics.

W. Humboldt argued that it is the commonality of world view and the particular component that form the language of internal aspiration, develop and emphasize every language and make it absorb something from the specific identity of its nation and in turn act on it in the same direction. The national character is maintained, consolidated, even to a certain degree created by a common habitat and occupation, but in its essence rests on the uniformity of the natural order, usually explained by a common origin [5].

In Russian linguistics, the ideas of W. Humboldt were developed by A. A. Potebnya. He agrees that the spirit is impossible without language, but it gives the spirit a different interpretation: "Having accepted ... spirit in the sense of conscious mental activity presupposing the concepts that are formed only by means of a word, we will see that spirit without language is impossible, because is formed with the help of language and the language in it is the first event in time" [6].

I.P. Merkulov notes that the predominance of one of the cognitive types of thinking is manifested both at the individual level, causing individual personality and psychological differences, and at the level of populations (or ethnic groups). He puts forward the idea that there is a sufficiently large group

of people within a separate population that differs in its dominant cognitive type of thinking from the rest of its members. Due to the mechanisms of natural selection, there is progress in the ways of processing cognitive information and even changing the cognitive type of thinking that dominates among population. In this regard, I.P. Merkulov speaks of culture as "a substance in which thinking, as a way of processing cognitive information, acquires its specific historical dimension and content" [7].

In addition I.P. Merkulov defines cognitive evolution as a gradual, multi-stage transition from primary figurative, right hemisphere thinking to sign-symbolic, logical-verbal, left-hemisphere thinking and that it is closely connected with the history of culture, religion, philosophy, science, etc., and does not fully cover all the characteristics of different cultural and historical types of thinking. According to psycholinguistic data, the research in the field of meaning implies a transition from "atomicity through molecular to universal", i.e. the meaning of an individual word for an individual is "a means of reaching the personally experienced individual world view in all the richness of its essences, qualities, connections and relationships, emotional and evaluative nuances, etc".

The most relevant aspect of the study of the concept is the identification of its national-specific features. The research work of this direction, devoted to the macroconcept "Hospitality" in Tajik linguistic culture is considered and analyzed in detail.

B. Methodological Framework

In cognitive linguistics, different research methods are used, and one of these basic methods is the analysis of examples of literary works. The article provides the examples by Tajik classic authors.

In order to determine the national specificity of the macroconcept of Guest and Regale in the Tajik and English linguistic cultures, to identify the main units representing this concept in the Tajik and English languages, we have chosen and analyzed a large number of examples of Tajik writers, where the concept of Hospitality in society is vividly expressed in every day life.

In particular the following stimuli-words were analyzed: *mehmon* (guest), *mehmondori* (hospitality), *mehmonnavozi* (hospitality), *hurmatu izzati mehmon* (honor and respect for a guest), *ziyofat* (treat,regale), *dastarkhoni purnozy ne'mat* (rich meal), *tuyu ma'rakaho* (weddings and celebrations), *jashnu*, *marosimhoi idona* (celebrations), *gashtak* (gatherings), etc.

In order to determine the national-specific features of the Tajik linguistic culture, when considering the lexems "mehmon" and "ziyofat", we reveal the relevant signs of understanding and perception of the concept "mehmondori" (hospitality) at the present stage of language development.

Thus, it can be said that the concept of Mehmondori (Hospitality) is one of the basic concepts in the Tajik language of world view, where a certain system of universal and

nationally determined values is laid, which allows considering it as a basic component of the national world view of the Tajik language.

II. RESULTS AND DISCUSSION

Mehmon in the Arabic language means “guest”, (the one who came) and very often the notion of *mehmon* for Tajiks is reflected in the following expressions: *da’vati mehmon* (invitation for a guest), *taklif kardan ba mehmoni* (invite to visit), *mehmonro khub peshvoz giriftan* (to welcome guest), *az mehmon holu avhol porsidan* (to ask a guest about affairs, about health), *ba mehmon “Khush omaded!”* (to welcome guest with the words “Welcome!”), *baroi memon kurpacha andokhtan* (to give a national mattress to a guest), *baroi mehmon dastarkhon orostan* (to prepare a meal for a guest), *чой дароз кардан* (to treat with tea), *оши палов пухтан* (to make pilaf), *mehmonro izzat kardan* (to show respect to a guest), *bo mehmon suhbat kardan* (to talk with a guest), *mehmonro ba raqs davit kardan* (to a guest to dance), *bo mehmon nishastan* (to sit with a guest at the table), *ba mehmon saropobguzoshtan* (to present gifts to a guest). A Tajik saying says: – “*Hamai chizi behtarinro dar nazdi mehmon guzor*” (Give the best to a guest).

The expanse of the definition of the stimulus word “*mehmon*” (guest) is confirmed in the explanatory dictionary of the Tajik language. In the Tajik language, the interpretation of a word “guest” is one who came or arrived to visit someone, spend some time with someone, i.e. “the visit of a friend, relative, acquaintance to a house”. The ethnic feature of this language lexeme is that it also means: - the preparation of a regale, in honor of the arrival of a welcome guest to a house, where the hospitality of hosts manifests itself. For example:

- *Mehmonro zani khandonru bo mehruboni istiqbol kard:*

- *Marhamat, marhamat, mehmononi aziz, nuri dida, toji sar! Khush omaded! Zan ba kuza ob barovard, mehmonon dast shustand, dastpokkun (sachog) daroz kard. Mehmonon dast pok kardand. Bad onhoro ba khona da’vat kard, dastarkhon gusturd, noni garmu qandy sharbatu nabot ruyi non gushosht. Yak choiniki qirmizi choy barovardu dar taraddydi oshpazi shud.*

A friendly woman kindly met her guests:

- Please, come, dear guests! Welcome! A woman brought water in a jug, the guests washed their hands, and she handed them napkins. The guests wiped their hands. Then she invited them into the house, laid a dastarkhan (tablecloth), put hot bread, sweets and candies. She brought tea in the purple teapot and started to prepare pilaf.

As a result of our research, the following aspects of the concept of Hospitality in Tajik linguistic culture were determined:

The conclusion for the given examples is that for the Tajik people “*mehmon*” and “*ziyofat*” is a banquet that is prepared for honored guests, when a large number of people are invited.

For example: *Dar ruyi havli – dar baini du oshkhona yak degi kalon niz shinondagi buda, oshpaz az on deg ba tabaqhoi safoli besir oshi palav kashida medod, va javonon on tabaqhoro burda, ba peshi mehmononi mardina meguzoshtand va tabaqhoi kholishudaro ovarda ba oshpaz medodand* [8].

In the courtyard, in the middle of two kitchens, a large cauldron was installed, a cook from took pilaf from a cauldron and put it on ceramic saucers, and the young served the saucers to male guests and brought the already empty saucers back to the cook.

Ba khonai zanon boshad, yak zani kuhansol, ki uro bazeho khodimona va baze digar bibikaivoni meguftand, bo yak chand kampiri digar, ki ba sarashon jomacha bud, oshkashoni mekardand.

As for the room where the women were, one elderly old woman whom some people called the housekeeper and the other housewives, along with several other old women, served pilaf to the guests putting on chapans on their heads.

The word “*ziyofat*” in translation from the Tajik language means “treat, reception of guests, a solemn banquet”; *ziyofat, tashkil kardani ziyofat* - to prepare a banquet, *ziyofat orostan* - to treat.

This national element is also manifested in the proverb “*Poyi paskham dorad*” – if you like being a guest, you should like to invite guest to your place. The concept of *ziyofatkhuri* means: 1. Taking part in banquet, to be treated; 2. A person who likes to go to banquet, a person who likes to be treated at the expense of a host: “*Ziyofatkhur khushomadguy meboshad*” (A person who like to go for a ziyofat - he likes to flatter) [9].

It is necessary to note that Tajik words *mehmon* and *ziyofat* are of positive connotation.

A. Linguistic aspect:

The basic lexemes and expressions that designate the concept of *Меҳмон* “Guest” in the Tajik linguistic culture are: *mehmodori kardan* (to show hospitality); *ba mehmoni taklif kardan* (to invite guests); *ziyofat* (treat, regale); *nigohubini mehmon* (taking care of a guest); *da’vati mehmonon* (inviting guests); *mehmonro ba choinushi da’vat kardan* (invite a guest to a tea party); *baroi mehmon oshi palav puchtan* (to make pilaf for a guest); *az mehmon holu avhol porsidan* (to ask a guest about his affairs); *ba mehmon “Khush omaded!” guftan* (to say “Welcome” to a guest); *mehmononro izzat kardan* (to show respect to a guest); *bo mehmon suhbat kardan* (to talk with a guest); *bo mehmon nishastan* (to sit with a guest); *mehmonro peshvoz giriftan* (to meet a guest); *ba mehmon saropo(tuhfa), mondan* (to present gifts for a guest); *mehmonro ba raqs davat kardan* (to invite a guest to dance). They are used both positively and negatively. The results of

the analysis show that the reaction to the question “What is hospitality?” is of positive nature: “*hurmatu izzati mehmonro ba jo ovardan* (to show great respect for a guest), *nisbati mehmon mehruboni kardan* (to show goodwill to a guest), *ba mehmon ziyofat dodan* (to prepare a banquet in honor of a guest), etc.

As the analysis of language material shows, the concept of “hospitality” in the Tajik language is associated with positive emotions and has a positive assessment. However, in the Tajik language, we also observe negative connotation, although the Tajiks are characterized as hospitable hosts, but they are wary of uninvited guests, hence the expression: *mehmoni nokhonda* (an uninvited guest), *mehmoni be poyu qadam* (an unhappy guest), *mehmoni rukhunuk* (an undesirable guest), etc.

The conducted studies of nouns that verbalize the concept of Hospitality in the understanding of the speakers of the Tajik language make it possible to identify the differential features of this concept, determined in the comparison of lexemes belonging to the synonymous series.

The concept of мехмондори (hospitality) is considered in terms of the study of the analysis of lexical and phraseological fields of nuclear lexemes. For example: *Har ki mehmonro ba rui toza did, Az Hudo altofi beandoza did* (The one who received a guest will receive an infinite blessing from the Lord).

Chun mehmon oyadat dilshod bosh, zi har bandi gham ozod bosh. - (As soon as a guest comes to you, be welcoming and be free from the bonds of sorrow).

Shukur ba jo or, ki mehmoni tu, Ruzii khud mekhrad az khonai tu. - (Be grateful that your guest eats your meal in your house).

The concept “mehmondori” (hospitality) means, above all, cordiality of reception and treats. To be hospitable means to be able to organize a warm welcome for guests, to create a calm, favorable and friendly atmosphere and to show maximum tolerance towards guests. As a result over time, the reverent attitude to guests developed into a respectful, sympathetic, kind attitude towards guests.

B. Religious and philosophical aspect:

In the everyday consciousness of the Tajik people, religious-axiological dominants are widely used, which reflect the spiritual value of this linguistic culture.

As it is known, the Islamic religion attaches great importance to hospitality. A guest in Islam is a dear and respected person, due to the fact that in the Hadith from the Prophet Muhammad it was written: “The guest is a guide to the gardens of paradise”. This is evidenced by the tales of the Prophet Muhammad (may the Supreme Being bless him and welcome) said: “(1) Treat others [be hospitable; always try to do good for others, especially when it comes to food and treats, and be sincere and unselfish before God] and (2) let your words be beautiful [in your speech as often as possible

use positive, beautiful and pleasant to hear, it does not matter whether you speak with yourself, about yourself or with someone]”(21:15) [10]¹.

In Islam, the position of a guest is so high that Muslims perceive him as a heavenly gift. Even in ancient times, among the eastern peoples, including the Tajiks, hospitality was the rule of life and moral law.

During the course of the analysis of the questionnaires, it was found that most of the reactions of the recipients were of a religious-philosophical nature, since religion was an integral part of the people and was clearly reflected in the language.

The Koran tells in detail how the Prophet Ibrahim (aleihissalam) treated unfamiliar people who came to his home. The content of the ayat, in which we are urged to follow his example, is the following:

“Has the story of Ibrahim and his honored guests come to you? So, they came to him and said: “Peace (to you)”. He answered them: “Peace” (And he thought): “How unusual are these people!” Then he quickly went to the household and brought out the meat of the juicy calf and, putting it in front of them, said: “Will you eat perhaps?” “Zariyat” (51 / 24- 27).

According to the story of Ibn Abbas (Radyyallah anhu), the guests who came to the prophet Ibrahim (alayhssalyam) were the angels Jabrail, Israfil and Michael. The Prophet Ibrahim loved to invite guests to his place. But he did not recognize the angels who came to him in the form of beautiful young men. Inviting them to enter the house, he then quietly went out, quickly slaughtered the lamb with the help of his wife Sarah and invited the guests to try the cooked dish immediately after roasting the meat. As it follows from the continuation of the above ayat, noticing that the guests do not eat the food, the Prophet Ibrahim was bothered. In order not to calm down the Prophet, the guests explained to him that they were angels sent to carry out a special mission.

The behavior of the Prophet Ibrahim (aleihissalam) shows us how to behave when guests arrive. First you need to warmly welcome them and invite to your house. In order to cook, he slowly left the room. Particular attention is presented by his motivation to prepare for the guests the most delicious dish.

The Prophet Muhammad (may the Supreme Being bless him and welcome) often said: “a person, who believes in Allah and on the Day of Judgment, welcomes guests!” (Bukhari, Adab, 85; Muslim, Iman, 74)

In addition, he pointed out that serving guests and treating them favorably led to a rapid onset of abundance and well-being in a house (Ibn Majah, Atiima, 55). As for those who, despite great opportunities, refused to meet and invite guests, he said as follows:

¹ The examples by Sh. Alyautdinov of Hadith on hospitality are given here and below (see [10] of References)

“The one who does not want to meet guests has nothing good!” (Ibn Hanbal, 4/155).

Kaikovus also wrote about the etiquette of the Tajiks in his book “Kabusname.” (*Andar mehmoni kardan va mehmon shudan va sharoiti on* - On receiving guests and the necessary conditions for this).

Ei pisar mardumoni begonaro har ruz mehmon makun. Az on ki har ruz ba haqqi mehmon natavon rasidan. Binigar to yak moh chand bor mehmoni natavoni kardan. On ki se bor tavonū kardan yak bor kun va se bor andar u harj kun to khoni tu az hama aibe mubarro buvad va zaboni aybjuyat bar tu basta boshad. Va chun mehmonon dar khonai tu oyand har kasro peshvoz mefirist va takarrube hamekun va temori har kas ba sazoi ȳ medor. Chunon ki Bushukuri Balhi guyad:

*Agar dȳst mehmon buvad e na dȳst,
Shabu rȳz temori mehmon nakȳst.*

- And do not receive strangers every day, as it is impossible to honourably receive a guest every day. Look at how many times a month you can receive a guest, and if you can take it three times, take it once and use all these three times in one so that your table is rich. And when a guest arrives at your house, send everyone to meet him and take care of every guest according to his merits. As Bu-Shukur Balkhi says:

- Whether a friend or not a friend,

- But day and night take care of a guest properly.

- Agar vaqti meva buvad, pesh az taom mevahoi taru khushk pesh or to bikhurand. Va yak zamon tavaqquf kun va on gah khurdaniho ovar.

Va tu manishin to on goh, ki mehmonon biguyand yak boru du bor, ki binishin. On goh, bo eshon musoadat kun va non bikhuru furutar az hama haq nishin. Magar mehmoni buzurg boshad, ki nishastan mumkin nabuvad.

- If you have fruits, serve fruits before eating, then wait a bit and then serve food. And you should not sit down until the guests ask you once and twice to sit down. Then take part and eat with them, but sit below everyone. Only in the case when the guest is honourable, then you can not sit down.

- Va az mehmonon uzr makhoh ki uzr khostan tabi bozorien buvad.

- And do not apologize to the guests, because apologizing is a habit of ordinary people and market traders.

- Va har soat maguy «Ei falon non nek bikhur va huch namuri. Sharm mador ki az jihati tu chize karda natavonistam kardan. Inshooloh ki bad az in uzri onho bikhohem.

- And do not say every hour to someone of your guests to have a good meal, as if he supposedly does not eat anything and is ashamed that you could not prepare anything for him, God forbid, you I will correct it.

- Va moro ba Gelon rasme nakust. Chun mehmonro ba khona barand khon binihand va kuzahoi ob hozir kunand. Va mehmonkhudoi va paivastagoni u az on jon biravand magar yak tan az joi dur bozistad az bahri kosa nihodan to mehmon chunon, ki khohad non bikhurad. On gah mizbon pesh oyad[11].

- But in Gilan we have good customs: when the guest is brought into the house, the khan is spread out and jugs of water are brought in, and the host and all his people leave, only one person remains at a distance to bring the bowls. Then the guest can eat as he wants, and then he goes to the host

In Tajikistan, when a guest comes, it is necessary to put the best on the table (dastarkhan) and give the most honorable place at the table for him. This fact gave birth to the concept that a guest for the Tajik people is the one who came, and not only the one who was invited.

C. Social - mundane aspect:

In the Tajik culture, the tradition of hospitality is still considered to be fundamental since ancient times. In this article, we consider proverbs and sayings as one of the precedent versions and means of expressing the concept of “hospitality” in the Tajik language.

According to N.D. Arutyunova, the metaphor is the most stable in proverbs. N.D. Arutyunova argues that “being a product of literary creativity, the metaphor survives only in the inclusions and fragments that it introduces into our speech - in proverbs, comparisons, fables, phraseological units, etc.” [12].

A set metaphor can be traced in the proverb “*Mehmon atoi khudost*” (A guest is a gift from the Supreme Being). Literally, “the guest is sent by the Almighty with good intentions”. “*Mehmon bo rizqi khud meoyad*” (the guest comes with his fate); *agar mehmonro khursand kardan khohi, bachaashro izzat kun* (If you want to please your guest, respect his child) [13, pp. 35, 36, 45].

All the characteristics of the concept of “hospitality” are conceptualized in the Tajik proverbs, and thus, Tajik proverbs give the idea that “hospitality” is a good tradition and good hospitality to the guest is conveyed by the phrases:) *qabul kardani mehmon bo chehrai khandon* (to receive a guest with smile); *bo dili kushod* (to receive a guest with an open heart); *bo ruhi bolida* (to meet a guest in a good mood).

Let us consider the proverbs as one of the types of precedent versions which present the interest in the means of expressing the concept of “hospitality”.

The daily life of a person, the course of events, actions in space and time, the results obtained by every individual and his way of life constitute the fundamental categories of hospitality. Time and space are also closely related to this concept, for someone destiny is his homeland, for another the results of his life are important as well as his future. It is primarily about the relationship of hosts with a guest and the manifestation of hospitality. This suggests that it is necessary

to manifest hospitality, courtesy and mercy to the invited and visiting guest.

- *Agar mehmonro khursand kardan khohi, bachaashro izzat kun* (if you want to please your guest, respect his child).

III. CONCLUSION

To conclude with it is possible to determine the following:

Mehmon in the Arabic language means “guest”, (the one who came) and very often the notion of *mehmon* for Tajiks is reflected in the following expressions: *davati mehmon* (invitation for a guest), *taklif kardan ba mehmoni* (invite to visit), *mehmonro khub peshvoz giriftan* (to welcome guest), *az mehmon hollu avhol porsidan* (to ask a guest about affairs, about health), *ba mehmon “Khush omaded!”* (to welcome guest with the words “Welcome!”), *baroi mehmon kurpacha andokhtan bapou* (to give a national mattress to a guest), *baroi mehmon dastarhon orostan* (to prepare a meal for a guest), *choi daroz kardan* (to treat with tea), *oshi palov pukhtan* (to make pilaf), *mehmonro izzat kardan mehmonpo izzat kardan* (to show respect to a guest), *bo mehmon suhbat kardan* (to talk with a guest), *mehmonro ba raqs davat kardan* (to invite the guest to dance), *bo mehmon shinastan* (to sit with a guest at the table), *ba mehmon saropo guzoshtan* (to present gifts to a guest). A Tajik saying says: - “*Hamai chizi behtarinro dar nazdi mehmon guzor*” (Give the best to a guest).

The word “*ziyofat*” in translation from the Tajik language means “treat, reception of guests, a solemn banquet”; *ziyofat dodan*, *tashkil kardani ziyofat* - to prepare a treat, *ziyofat orostan* - to arrange a banquet.

In the Tajik linguistic culture, the words associated with the word “*ziyofat*” are used a lot. For example: *ziyofatgoh* - a place of food, a place of celebration, a place of feast; *ziyofatdihi* - to prepare meals, to meet guests; *ziyofatdor* is a host of celebration; to treat; *ziyofatdori* – the preparation of banquet.

Thus, the concepts *Mehmon* and *Ziyofat* in the Tajik language world view are ethnospecific, since these concepts consist of axiological, value-moral components, higher guidelines, as well as present the norms of behavior the evaluation code of the Tajik linguistic culture.

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