



Lexico-Semantic Field of the Concept of "Hospitality" in Uzbek and English Languages

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Abstract: Language is located between a person and the outside world and draws a picture of the outside world to the eyes of each person, in accordance with a special worldview fixed in the language. Learning another language leads to a change in worldview.

Key words: hospitable, guests, hospitality, invite.

Starting the conceptual analysis, it is necessary to establish the full semantic scope of the concept in the lexical system of the language. As you know, the dictionary definition is the core of the concept. The etymological dictionary of the English language W. Grimshaw interprets the origin of the word host and its derivatives as follows: host - one who entertains in his own house (mehmonlarni kutayotgan, mehmon qilayotgan kishi), the landlord of an inn (mehmonxona xo'jayini) - from fr. hoste and lat. hospes - an entertainer (mehmonada ishlaydigan), hostis - an enemy (dushman). [5.258]

The adjective hospitable is interpreted by this dictionary as: kind to strangers (mehmonlarga g'amxo'r) comes from lat. hospitabilis, hospitium - an inn (mehmonxona), hospes - a guest (mehmon), or an entertainer (mehmonlarni kutayotgan kishi).

In Uzbek, the word guest comes from lat. hostis (chet ellik) and in the SI dictionary. Ozegova is interpreted as a person who "ko'rish, suhbatlashish, birga vaqt o'tkazish uchun bironing yoniga tashrif buyurish", and the dictionary of modern English gives the following definition to the English word guest: someone who is staying in someone else's home because they have been invited (mehmon, bu kimningdir uyida yashaydigan kishi, chunki u taklif qilingan). It is interesting to note that for Uzbeks a guest is the one who came, while for the British it is the one who was invited. It should be noted that in English, we met not so many phraseological units with the lexeme guest (kerakli mehmon, faxriy mehmon bo'lmoq) however, as in Uzbek, except for a few free phrases that can appear as phraseological units: invited guests, for the health of guests, distinguished guests, honored guests [6.514].

Although the Uzbeks are characterized as hospitable hosts, they are wary of uninvited guests, hence the proverb: an uninvited guest is worse than a Uzbek. Such a negative assessment is connected with the sad experience of the Tatar-Mongol invasion of Uzbeks. Many hundreds of years have passed since then, all this time Uzbeks and Uzbek coexist peacefully in one state, but the language keeps the memory of past strife. In English, a similar attitude towards uninvited guests: (to get, to give, to show) the cold shoulder ("get, give, show a cold shoulder") - a cold welcome, emphatically unfriendly treatment (meaning a cold shoulder of mutton - cold lamb shoulder, which was served to an intruder).

The Explanatory Dictionary of the English Language gives the following definition of the word hospitality: hospitality - friendly and generous reception and entertainment of guests (friendly and

generous reception, entertaining guests) [3.300], and Longman's Dictionary of Modern English gives the following interpretation: friendly behavior towards visitors (friendly arrangement to guests). Hospitality in Uzbek means "cordiality in receiving and treating visitors" [1.387]. Thus, the commonality in the definition of the concept of "hospitality" in Uzbek and English lies in the characterization of this phenomenon as a cordial, friendly, generous reception of guests.

The Uzbek word "mehmondo'stlik" is formed from two roots: guest and accept. As for the etymology of the English word hospitality, it is derived from lat. hospitium, meaning "hospitality", "hotel", "shelter". The Latin word hospitalis (guest, visitor, friendly, hospitable) gave rise to the English hospital, meaning "outpatient medical facility." The Uzbek word hospital has the same Latin root, but in Uzbek it means "a specialized medical institution for the treatment of the military."

Analysis of the synonymous rows of the word hospitality in Uzbek and English makes it possible to reveal the commonality of the semantic structure of this word. The dictionary of synonyms of the Uzbek language builds the following paradigm: hospitality, cordiality, hospitality. The following adjectives are synonyms for the word hospitable in English: receptive (responsive), companionable (friendly), social (sociable), neighborly, cordial, kind, gregarious (generous) [2.186]. Thus, a comparison of synonymous rows shows that in the minds of Uzbeks and Englishmen, the concept of "hospitality" is associated with cordiality, generosity, and a friendly attitude towards guests.

For a more complete semantic volume of the concept of "hospitality", we need to analyze the associative links and the semantic space of the key lexeme guest. Consider the semantic field of the word guest in the lexical system of compared languages.

In modern Uzbek, the words remained in common use: to visit (to live with someone as a guest); gift (advantage, about sweets), reduced gift); guest room, living room (room for receiving guests, as well as a set of furniture for such a room), hotel (house with furnished rooms for visitors); mehmonxona (in some cities: old-fashioned shopping malls, usually made of stone)

The word-formation nest of the lexeme guest in Uzbek includes the following derivative words: mehmon, mehmondo'st, mehmonkorona, mehmonchi, mehmondor, taklif qilmoq, qolib-ketmoq, yotog'likka kelmoq, xush kelibsiz, xo'sh ko'rdik, marhamat, o'zingizdan bo'lsin, tortinmang, uyimning turi ziniki, o'zingizni o'yingizdagidek his qiling.

The derivatives of the lexeme hospitable are the following words: more hospitable, most hospitable, hospitable, inhospitable, hospitality, inhospitality, inhospitality.

Taking into account the fact that word formation is the result of the creative activity of human consciousness in the process of cognition and leads to the expansion of the conceptual structure of the word, let us turn to the analysis of the word-building nest of the guest lexeme in Uzbek.

In the word-formation nest, morphemes can be distinguished, which act as a way of conceptualizing new meanings. So, the morphemes for a-, pa-, re-, formed the meaning of "abuse of hospitality": to host, to host, to host. "The completion of the action" is conveyed by morphemes about t-, you-: to host, to host. "The degree of hospitality" is actualized in morphemes on and -, pre- \ most hospitable, most hospitable.

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