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Comparative Analysis of the Usage of Concept "Hospitality" in the Phraseological Units of English, Russian and Uzbek Languages on the Basis of the English Translation of the Novel "Silence" by S.Ahmad

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Abstract---At present, in connection with globalization, the language is especially interested in cross-cultural understanding. Today, the interest in the study of original and translations of the text "Silence" in the world literary process is attracting the attention of orientalists and translators around the world. The scientific study of the content and phrase logical aspects of the novel "Silence" by world scholars, such as the creative personality, the writer's creative method, artistic skills, allows to identify and evaluate the features of the development of literature. According to structure of phrases, a phrase is a lexical unit that is equivalent 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

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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.

Keywords---cultural view, globalization, hospitality, language, phraseological.

Introduction

In the comparative study of the languages, they are determined by the availability of nationally specific words, words that express the concepts of life, based on the possibilities. These characters are important in comparing both languages. The urgency of this issue is that in the process of translation it is necessary to replace the phraseological units in the original language with their equivalent units in the target language, otherwise, translation ambiguity may occur. It is difficult to translate any kind of literary work without national cultural words, and the importance of this research work becomes clear when we consider the difficulties encountered in translating literary works or manuals that express the concepts of life and delivering them to readers (Sapir, 1921; Agapkina & Tolstoy, 1995).

The concept of "ethno-cultural originality" is included in the meaning of the term idiomatic, which comes from the Greek idioma - originality, peculiarity. From this point of view, an idiomatological analysis is important, the main essence of which is to develop the general foundations of the theory of interlanguage and interlanguage idioms, as well as to identify common and specific features of the national character within the framework of phraseology. This scientific research is devoted to the study of aspects of linguistic conceptualization of one of the most important factors of human life - the sphere of hospitality on the basis of phraseological units in the novel "Silence" by S.Ahmad. The concept of "hospitality" and the concept expressed by it, using the terminology of A. Vezhbitskaya, is nationally specific for both Russian and English linguistic consciousness and is a basic concept of culture (Abdi et al., 2021; Akhmedovna & Sodikovna, 2021).

Based on various studies of scientists devoted to the concept of "hospitality", one can try to describe its general prototypical meaning, generalizing empirical ideas about this socially important action, its emotional-evaluative characteristics and associated figurative ideas that exist among representatives of the Russian and English peoples. The problem of defining the structure and content of the concept of "hospitality" and its connection with the national character is of increased interest not only to linguists but also to representatives of sciences related to linguistics: psycholinguists, culturologists, psychologists, philosophers, [see: M.M. Bakhtin, E.M. Vereshchagin, V.V. Vorobiev, N.I. Zhinkin, A.A. Zalevskaya, V.I. Karasik, V.G. Kostomarov, E.S. Kubryakova, D.S. Likhachev, V.A. Maslova, V.N. Telia, A.R. Luria, E. Cassirer, A.B. Losev and others]

A characteristic feature of research in recent decades is anthropocentricity, i.e. their focus in the study of the human factor, including in the field of language.

The transition from descriptive and classification linguistics to anthropological linguistics became possible thanks to N. Chomsky's theory of generativism, in which one can single out an essential postulate for our research: language must be considered as a phenomenon of mentality and human psychelogy. Lingua culturology is a direction of ethnolinguistics and studies the components of traditional and modern culture in their linguistic implementation (Apresyan, 1995; Arutyunova, 1999; Jackman, 2020).

The cultural component of meaning is an inalienable property of units of any national language at all levels. An integrated approach to the language allows you to take into account the national specifics of a particular language, since the ways of linguistic expression change depending on the specific language, culture and traditions. The history, culture, ways of seeing the world, the perception of the people of the world are especially vividly reflected in phraseology. A special role in understanding the system of traditional folk presuppositions, mentality belongs to the linguistic picture of the world, through the prism of which the problem of the concept should be considered (Fiedler, 2017; Sapiro, 2010; Suryasa et al., 2019).

Materials and Review

The concept of "hospitality", explored in this work, is relevant for all cultures since it is associated with the traditions of an ethnic group, which means that it gives an idea of the cultural picture of the world of a given nation.

The relevance of the study is due to the following points:

- increased interest in the social spheres of human existence; insufficient knowledge of the linguocultural and cognitive specifics of this concept in the Russian and English phraseological pictures of the world;
- interest in the problem of national character and the expression of typical national traits in the language, and in phraseology in particular;
- a phraseological expression of the spiritual and moral life of a person;

The object of the research is phraseological units that have fixed the concept of "hospitality" in their semantics through the description of various prototypical situations. The subject of the research is a comparative analysis and national-cultural specificity of the implementation of the concept of "hospitality" in the Russian and English language pictures of the world. The practical linguistic material of the work was the data of a sample of phraseological units nominating the concept of "hospitality" from monolingual and bilingual phraseological, explanatory and etymological dictionaries of the Russian and English languages: Yu.D. Apresyan, I.R. Halperin, V.K. Müller et al. New English-Russian Dictionary (1997); IN AND. Dahl.

Proverbs of the Russian people (1994); Longman Dictionary of Contemporary English (1995); Longman Dictionary of English Language and Culture (1999); A.I. Fedorov. Phraseological Dictionary of the Russian Literary Language (1995); A.B. Ku-ning. English-Russian phraseological dictionary (1956, 1984, 2001); M.I. Dubrovin. English and Russian proverbs and sayings (1995), etc. The purpose of the scientific research is a comprehensive study, description, and comparison of

the ethnosemantics of phraseological units with the meaning of "hospitality" in Russian and English. To achieve this goal, the following tasks were set:

- select from the lexicographic sources of the Russian and English languages phraseological units that have fixed the characteristics of the concept of "hospitality";
- to describe the cognitive components of the concept of "hospitality" that make up the semantic space of the phraseological picture of the world in Russian and English;
- to identify and describe the national and cultural specifics of the representation of the concept of "hospitality" in the composition of Russian and English phraseological units;
- to explicate the conceptual space of "hospitality" in the structure of the identified cognitive models;
- describe phraseological units with the meaning of "hospitality" in linguocognitive and linguocultural aspects in the studied languages

Discussion and Results

Paremias, such as proverbs, parables, idioms, phrases, and wise sayings, are the product of folklore. In Uzbek, as in other languages, such figurative expressions play an important role. The figurative meanings of phrases can play an important aesthetic role in revealing the character of the heroes as a methodological tool in a work of art, in depicting their psyche in different situations. Said Ahmad masterfully uses this method in his literary work. The etymological relationship of lexemes guest and hôte unites all linguistic realizations of concepts & hospitality / hospitalité and forms its conceptual and prototypical basis, but does not exclude reliance on different culturally determining facets of the concept. when forming linguistic designations. The Uzbek linguistic picture of the world reflects the symmetrical nature of the relationship between the guest and the host, when the guest, as a rule; has equal or higher social status (Jacquemet, 2005; Yamao & Sekiguchi, 2015).

In the English linguistic picture of the world between the giver and the recipient of hospitality, asymmetry initially predominates - patronage: the guest is more often; just a person in need of help; additional development is received by the "negative" seme, which gave such meanings as non-hostility, hostility, enmity, military action. As a result, in each of the studied languages, a nationally-specific lexical microsystem is formed that verbalizes the concept (Blue & Harun, 2003; Mariani et al., 2019).

The national specificity of the concept of "hospitality" is most clearly manifested at the paremiological level of the Uzbek and English languages. Hospitality is a value that is specifically inherent in Russian paremyology, which is expressed in both quantitative (nine times more) and qualitative linguistic indicators. In the semantics of Uzbek paremias, the pragmatic side of communication is brought to the fore, which is manifested in the detailed specification of the norms and values of hospitality, additionally reinforced by the repeated repetition of the same idea on a different lexical and figurative basisin greater expressiveness and evaluativeness of Russian paremias about hospitality; in comparing the main

ideas of the concept of "hospitality" with other culturally marked concepts ("honor", "God", "friendship", "generosity", "prestige", "rivalry", "holiday"); in the presence of vocabulary in the composition of the paremias, reflecting national realities.

The lexeme hospitality, which has the status of a concept name, turned out to be unclaimed at the paremiological level of the Uzbek language and was completely replaced by the colloquial equivalent of the lexeme bread and salt, which developed in the context of hospitality relations a new linguistic semantics that is not equal to the simple sum of the meanings of bread and salt. In this role, the lexeme bread and salt formed a group of hospitality paremias (37 units or more than 3% of the total number of Uzbek paremias), giving the concept an additional national and cultural flavor (Subbotina, 2013; Zerkina & Kostina, 2015).

In the English system, the lexeme hospitalité (hospitality), as well as the lexeme hôte (guest), were weak semantic cores for the formation of hospitality paremias (3 and 13 units, respectively). The basic semantic components of the concept, ensuring its recognition and classification, are the following: hospitality is a constant quality, property of a person or social group;

• hospitality is the norm for human behavior.

The listed semantic components are presented in Russian and English paremias in full, but in different proportions. The evaluative statements about hospitality contained in the paremias of both languages present it as an undoubted good of the highest order. The semantic feature that objectifies hospitality as a moral and ethical value, a quality of a person's character is conveyed by 4% of Russian paremias (40 units) and 5% of English paremias (6 units), which at the paremiological level reflects the same perception of hospitality by native speakers of the Russian and English languages as valuable moral category. The listed semantic components are presented in Russian and English paremias in full, but in different proportions.

Thus, the richness of our language has a wide range of methodological and formative possibilities of phraseology, which each time acquires a new emotional color in the hands of a skilled artist, increasing its power. Word masters seek to update their meanings and expand their methodological possibilities in order to use phraseologies for stylistic purposes. They not only use phraseology in our language but also create new phraseology based on it (Ghany & Latif, 2012; Leidner, 2010). This process can change the lexical structure of common language expressions, use different language rules to enhance their meaning and stylistic functions, i.e. change the general language structure based on language rules to form a second type of structure. This will make our language more attractive, meaningful and fluent. At the same time, the phraseological structure of the language is enriched. Here is given some examples to the phrases in the novel "Silence" which have the meaning "hospitality" with their English translation:

Table 1 Examples of the phrases in the novel

Source text	Target text
Bugun Mirvali mehmon olib keladi, juda	Today, Mirvali will come with
yaqin qadrdoni emish, yaxshiroq	his friend with whom are good
tayyorgarlik ko'ring, deb	together
tayinlashganidan u tishining kavagida	
asrab yurgan bedanalarni ziralab	
tovoqqa bosdi. ("Jimjitlik", 26b)	
Menga qarang. Ertaga nozik mehmon	Listen me. Tomorrow a big
keladi. Besh-o'nta bedana tutib, patini	cheese will be our guest.
yulib qo'ying.	
Mehmon ketishga chogʻlanayotganda	The guest refused Mirvali's
Mirvali, ovqat tayyor ozroq nasiba,	request for sinking his teeth
oling , deb iltimos qilsa ham, meni	into the meal saying that the
samolyot kutyapti, deb o'tirishga	plane was waiting for him
unamadi.	
Mirvali, mehmon shoir odam, ko'p katta	Mirvali ordered Sedona to kill
dasturxonlarni ko'rgan, uyatli bo'lib	the fatted calf for the poet as
qolmaylik, vrach Sedona dasturxon	he was a honoured guest in
tuzatsin, deb tayinlagan edi.	many other places
Guldastalar ko'targan bolalar hurmatli	The celebrities of our Republic
mehmon sari qushdek uchib borishardi.	met the big cheese to butter
U gullarga ko'milib ketdi.	up him.
Respublikamizning eng mashhur	
kishilari non-tuz ko'tarib, oliy	
martabali mehmon istiqboliga	
peshvoz chiqdilar.	

So, a phraseological unit, especially an idiom is an indivisible, standing phrase that has a figurative meaning. This unit of meaning is not directly related to the specific meanings of the components. Idioms are semantically and lexically complex, as well as compositionally. They are a stylistic whole and have a single meaning. The ambiguity of idioms prevents accurate translation. In this regard, L. Binovich says that a single idiom can be used in several senses, so during the translation process it should be chosen the closest to the context.

For example, in Uzbek, the phrase "oyog'ini uzatmoq" has two meanings:

- to stretch one's legs in the right sense
- to stretch one's legs to die

The difficulty and complexity of translating idioms is complicated by the translation of idioms with a national color, as they are related to the peculiarities of the way of life and culture of the people. For example, the phrase "ammamning buzog'i" is completely understandable to an Uzbek reader. If it is literally translated into another language, it is naturally completely incomprehensible. How can such idioms be translated into other languages without compromising their meaning and imagery? Proverbs, sayings, and idioms, which contain names,

have the brightest color. Such proverbs, sayings, idioms, paremias are found in the languages of all peoples. For example, "Hali ham o'sha bulturgi Eshmatmiz (We are still that old Eshmat)" means "I am the same person whom you saw before". And we cannot translate it as "прошлогодные Эшматы".. In this case, it is advisable to give the name of the original and a comment at the bottom of the page. Commenting on the translation of such idioms, Professor G. Salomov noted that in such cases, translators should not use nouns, expressing idioms by idioms (Kaushik & Khanna, 2017; Danga, 2015).

Conclusion.

According to the structure of phrases, a phrase is a lexical unit that is equivalent 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. Perhaps the nature, mood, and lifestyle of the protagonists change and rework. In this way, folk expressions are refined and saturated with new subtleties of meaning.

This means that a translator must work hard to explain 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 a 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. The state of the characters in the work aims to convey 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 target ones helps 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 vary from nation to nation. Only a translator who understands this correctly can create a great translation work.

We have identified the following in our research work:

- The individuality of artistic speech is provided by linguistic factors.
- Linguistic factors are different and cover all levels of language.
- The uniqueness of Said Ahmad's work is ensured by the activity of methodological means such as lexical and grammatical language units, means of artistic expression, occasionalisms, paremias.
- Proverbs, parables and idioms have their place and position in the structure of artistic speech and in the language system in general, according to their internal immanent features.
- In Said Ahmad's artistic speech, all forms of dialectics have risen to the level of independent stylistic figures.

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