
**THE TYPOLOGY OF LINGUISTIC AND CULTURAL TYPES OF
VERBALIZERS OBJECTIFYING THE CONCEPT OF "COMPARISON" IN
MULTI-SYSTEM LANGUAGES.**

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Abstract

This article is devoted to the linguistic and cultural classification of verbal means that realize the conceptual semantics of "comparison and simile" in languages of different systems, in which the realities related to the language culture in English and Uzbek languages are expressed through the relationship of "comparison" in different language units.

Key words

conceptual semantics, verbalizer, linguoculturology, universal, uniqueness, anthropocentric approach, cognitive linguistics, pragmalinguistics, psycholinguistics, sociolinguistics, linguistics, ethnolinguistics

In modern linguistics, we can see that linguists and researchers have made great strides in anthropocentric analysis of text and have done significant work in some directions. Examples of this include grammar, semantics, cognitology, psycholinguistics, linguoculturology. The purpose of these researches is the complete exchange of information between the writer and the speaker and the readers and listeners in communication and to study the semantic, linguoculturological features of the text more deeply. At

the end of the 20th century and the beginning of the 21st century, interest in language units in the world from an anthropocentric point of view developed research in the field of linguistic and cultural studies. [8]

Lingvoculturology is one of the many new branches of linguistics, such as communicative linguistics and text linguistics, an anthropocentric approach to text study, cognitive linguistics, pragmalinguistics, psycholinguistics, sociolinguistics,

close connection with research work in the direction of analysis of issues related to linguistics, ethnolinguistics. [5]

V. V. Vorobyov, V. M. Shaklein, V. N. Teliya, and V. A. Maslova, scientists of Russian linguistics, are among the scientists who laid the foundation stone for the formation of this direction. Through their several scientific theories, they mentioned that language is studied in connection with culture, that is, the culture of a nation is reflected in its language. In addition, L.G.Boykova Yu.Fenin analyzed the static similes in the Russian language from a linguistic and cultural point of view, and highlighted the content of similes with their national-cultural characteristics. [17]

L. G. Boyko, one of the Russian linguists, says that connotation occupies a central place in the semantics of static similes, and that they reflect the associative-imagery perceptions of a certain language community about one or another reality of reality, and emphasizes that it stores culturally marked information about it. [10]

A number of Russian scientists recognize similes as a linguistic and cultural wealth of the language, such as metaphors, metonymy, proverbs and expressions in the literature of linguocultural science. He mentioned that such cultural units show the mentality specific to an ethnic group, as well as the level of expression of real reality through language. [11]

The first works on a number of issues such as the research of linguistic culture in Uzbek linguistics, the essence of its science, the issues of its subject and object, its scientific foundation and the connections between the language are given in A. Nurmonov's "Linguo-cultural direction in Uzbek language", N. Makhmudov's "Looking for ways of the perfect study of the language", "Synonyms - a product of figurative thinking", and also in the articles of N. Sayidрахимова entitled "Some considerations on the scientific foundation of Linguistic Culture", "Components of Linguistic Culture" as well as the research of linguistic culture appears in works such as D. Khudoyberganova's monograph on "Anthropocentric study of the text" and N. Makhmudov's "Annotated Dictionary of Uzbek Language Similes".

N. Mahmudov's article entitled "Similes - a product of figurative national thought" is one of the first works where the linguistic and cultural aspects of the concept of "comparison" are covered. In this article, N. Mahmudov considered that similes, which are part of linguistic universals, "are a unique and unique phenomenon in every language because they reflect the national worldview and national understanding of the language's owners." [1] In the next article of the author called "Synonyms and national gaze", the author describes stable similes as a wealth reflecting the nation's cognitive discipline and mentality, and shows that national-ethnic perception plays a decisive role in the value relationship reflected in them. [2] In addition, the national-cultural characteristics of the concept of

"comparison", that is, the linguistic-cultural study of Durdona Khudoyberganova's "Anthropocentric study of the text" guide, "Linguistic-cultural characteristics of texts in the Uzbek language", "Texts with simile content", "The role of metaphors in text creation", "Revitalization" Linguistic-cultural characteristics of the texts based on it" are reflected in the chapters. [9] Among them, in the book "Explanatory Dictionary of Uzbek Language Similes" by N. Mahmudov and D. Khudoyberganova, who are considered to be one of the most perfect sources of the concept of comparison in the Uzbek language, the static similes in the Uzbek language are explained for the first time in terms of semantics and linguistic culture. [4] Accordingly, the scientist explains the linguistic aspect of the naming of an object as follows: "It should be said that precedent names differ according to the motive of their occurrence. They can be related to artistic texts, religious texts, famous and interesting events, legends, narratives, fairy tales, anecdotes, movies.

For example, names such as Layli, Majnun, Khizr, Nasriddin Efandi, Shum bola, Korabotir, Takhir-Zukhra, Sotti are considered popular names. [4] In fact, the given examples represent the culture and symbols of the Uzbek people, which are unique to this nation. Mahmudov N and Khudoyberganova D in his "Annotated dictionary of similes of the Uzbek language." who stated in their book that "The uniqueness of the people's perception and understanding of the world, that is, national-cultural and national-connotative information, is embodied directly in the standard of this comparison".[4]

Linguistic view of the world is a national conceptual view embodied in language. Having its representative is determined by the place of this concept in the communication of the nation.[6]

According to S.V.Ivanova and Z.Z.Chenisheva, the ethnocultural connotation of stereotypes is mainly seen in metaphorical and metonymic movements, similes, phrases and proverbs. Conceptual (cognitive) view of the world means, first of all, an emotionally perceived, understood, felt view. Linguistic view of the world is a view of the conceptual view embodied and expressed in language.[12]

The task of linguistic and cultural studies is to clarify the cultural content of language units that reflect the national-cultural mentality of the nation; identification of cultural stereotypes through its language and, through them, the value system of this culture, perception in general is to open the discipline. [3]

F.F.Usmanov in his dissertation "Linguo-cultural study of similes in the Uzbek language" linguistic-cultural codes reflected in similes are realities of everyday life (115), fauna (83), flora (41), natural phenomena and elements (61), human (61), analyzed on the example of standards belonging to the

groups of religious, mythological and folklore characters and others (62) and showed that the most standard lexemes are related to the subject code representing the realities of everyday life. According to the scientist, most of them are realities of the Uzbek household. [6] F.Usmanov says that the Uzbek national discipline of perception is evident in the group of "Description of Subjective Attitudes" group, which includes the utilitarian attitude of a person to the elements of the world and the concepts necessary in life activities in general, which express the relations arising from religious, social and moral norms. grouped as follows:

1) dear, precious: as holy as the Kaaba, as honest as mother's milk, as bread, as soul

dear, precious as gold, precious as pearls;

2) worthless, worthless: worthless as a particle, worthless as a fly;

3) rare: like the seed of an ango;

4) worthy: as if eyeing the ring;

5) clear, understandable: like five hands, like a cane for the blind;

6) mysterious: like a legend;

7) easy: like pulling wool from dough.

D. Khudoyberganova, one of the famous scholars of Uzbek linguistics, in her book "Anthropocentric study of the text" wrote about the linguistic and cultural nature of the concept of comparison: "connection with the person in the Uzbek language; similes show that they have more similes representing the state and behavior of a person than similes in other spiritual groups. In the next place are similes representing human organs. Therefore, it can be concluded that the Uzbek language speakers express the behavior of a person in a figurative way. classified 8 semantic groups of similes: [9]

1. Similes related to human organs:

tall like an alif, tall like a cypress, a small mouth like an angel, a red face like a pomegranate, sharp eyes like an eagle, red lips like a cherry, white like rice, small teeth, black eyebrows like a leech, thin eyebrows like a thread, a round face like an ash, black hair like a night, a big nose like a bowl.

2. Similes related to the appearance of a person:

fat as a wheat / mesh, huge as a giant, black as a sedge, thin as a sprout, beautiful as a moon, beautiful as a sedge, as a poplar, thin as a grasshopper / ghost / a blackbird.

3. Similes related to the physical characteristics of a person: strong like a dragon, strong like a bear, brave like an alpine, elegant like a flower.

4. Similes related to human voice: like a bear / like a lion

roaring like a lion/camel, growling like a wolf, roaring like a swallow, resounding like a thunderbolt.

5. Similes related to human speech:

talk like an automaton, sing like a quail, sing like a nightingale, bark like a dog, growl like a dog, chirp like a sparrow

6. Similes related to human character:

he is as stupid as a bag of nuts, innocent as a saint, like my aunt's calf idle, gentle as silk, loyal as a dog, impudent as a cow, innocent as a mouse, white as milk, straight as a stick, cunning as a fox, stubborn as a donkey, meek as a sheep.

7. Similes related to the human condition:

like a bag / like a candle / like a statue / hard like a stone, like a feverish person, like a young child, not happy like a young child; , to grin like burnt hair, redden like a beet/turnip, loose like a loaf of bread in water.

8. Similes related to human behavior:

stick like glue, don't look like a deer, run like a hound, work like a dog / giant / donkey / cow / slave, close like a hungry vulture, protect like an eyeball, jump like a monkey / goat, drink like a cow / dog / pig / ox, crawl like a stone, jump like an owl.

In our opinion, the linguistic and cultural aspects of the concept of "comparison" in the Uzbek language are reflected mainly through the following verbalizers:

1) through the morphemes: -ona, -lik, -chilik

—Нутрибоҳ бир илтимосим ўзбекона куйлагил

—Дилда дардинг тўкмак бўлсанг ўзбекона сўйлагил. (Ш.Жўраев)

—Юртим фаровондир мақсади тинчлик, меҳмондўст қалби пок шиори дўстлик

—Одати бобомдан қолган ўзбеклик, бағри кенг ўзбекнинг тупроғиданман. (Қўшиқдан)

2. Through lexemes: —Work is the inside of the hand.

3. Through proverbs: —Better is the chaff that is near than the wheat that is far away

4. Through fairy-tale characters: —Zumrad is the image of a decent girl, Kimmat is her opposite.

5. Through riddles: —It is short, he has seven layers of clothes.

6. In legends: —The sound of "Oh" holds the world, and the shoes are made of the skin of ninety cattle.

7. Through folk epics: Alp Qomat (from Alpomish epic)

8. Through aphorisms: A person who has passed through the world without knowledge is like a person who enters the bathroom and comes out with dirt. (Alisher Navoi)

9. Through names: Hotamtoy, Anorboy.

10. Through proverbs: A fatherless orphan is a flower orphan, a motherless orphan is a slave orphan. Book is a spring of knowledge.

11. In the characters of the work: —Beautiful as Kumushbibi. —Бу қора ботир яна қаердан пайдо бўлди. —You are more beautiful than a Layli, and sweeter than Shirin (Sh. Joraev)

12. Simile in relation to age: white beard, maple-like young man

13. Feminine simile: feather fist, angel, moon face, cypress figure.

14) Characterization of young children: My lamb, the mother's daughter, the father's son.

15) Typical for teenagers: My lion, chicken rooster.

16. Character: cunning as a fox, hardworking as an ant, loyal as a dog, gentle as a cat.

17) Through symbols: Humo or dove - a symbol of peace.

18) Through annular hyperbolas. A boy who can't take a stick out of a sheep's mouth.

19. In the seasons: Youth is the spring of life, Spring is the bride of the seasons.

20) Through animal adjectives: work like a donkey, faithful like a dog, hardworking like an ant, rabbit heart, lion heart, turtle walk, goose walk.

21. In some names: Khotamtoy, Khasanboy, Fatima, that is, these names mean that they are older than their twins.

22) Body parts: white and black of the eye, liver.

In addition, in the Uzbek language, you can see the following pairs of cultural similes and comparisons.

father - pride;

mother - love;

aka - pride;

brother - hope;

sister - honor;

uncle - blood;

amma – wanderer;

wife - test;

a child is a gift;

neighbor - confidante;
guest - sustenance;
teacher is a propeller;
friend - religion;
enemy - betrayal;
family - luck;
livelihood - income;
life is a possibility;
life is an exam;
sleep is fun;
time – place;
night - patience;
death - true;
to live is happiness...

Based on the analysis and studies, we can conclude that the realities in the language and speech of each nation are formed under the influence of the traditions and culture of that language, and therefore, through them, the culture of a nation is reflected and lives in its language in the example of various linguistic units. Because the language users, speakers, writers, translators, and scientists have been proving that the concept of "comparison" has a wide place in the service of language culture, based on the mentality of the reader and listener of the sentences expressed in the written and spoken texts they use, and through the realities and concepts in the linguo-concept sphere.

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