

# Comparative Analysis of Verbalization of Conceptual Semantics of Hyperbola in Different System Languages and their Linguoculturological, Pragmatic Importance

**Hamidov Nodirbek,**  
Teacher of foreign languages faculty,  
Andijan State University, Andijan, Uzbekistan

**Abstract:** this article gives information about comparative-typological analysis of verbal tools with semantic meaning of hyperbola given in different languages and their structural-semantic, linguo-cognitive, communicative-pradmatic and linguoculturological meanings that give a classification of aspects and comparison in relation to distinguish their meanings from each other.

**Key words:** verbal tools, linguocultorolgy, concept, hyperbola, suffix, verbalization, semantic meaning, linguo-cognitive, lexico-syntactic, phrase

Language is a means of communication, and one of its most important functions is the communicative function. Language fulfills this function fully through speech because speech is one of its most basic units. There are different types of conceptual semantics in human thinking, that is, in the concept sphere. They are communicatively important. One of such semantics is "comparative conceptual semantics", which is universal in nature, so they are expressed in all languages, especially in Uzbek and English, by specific verbal means. These verbal means are called verbalizers in linguistics. "Comparative conceptual semantics" is a linguocognitive, morphological, and lexico-syntactic semantic category with a specific system of events that occurs through a number of units present in the language.

Comparisons can be believed to exist in nature because they are based on perceptions and abstract, negative, ironic, satirical, comparative, complete in content lexical units. There are indirect, simple, complex, compound, discontinuous, and serial types.

In each specific language, the "comparative conceptual semantics" or "concept" is expressed in languages using the following verbalizers.

**intonema**  
**morphophonemic**  
**morpheme**  
**lexeme**  
**phrase**  
**sentence**  
**text**

These verbal tools have a universal status in all languages and are special tools for realizing the "concept of comparison". The verbal means listed above are available in every language and can be referred to by a common term, the term "comparatema". In all languages, the verbal means of expressing the "concept of comparison" are observed depending on the level of the language.

Thus, in English and Uzbek, the "conceptual semantics of comparison" is represented by the invariant types of verbal means mentioned above, for example:

**Through morphemes:** when the concept of comparison is expressed by morphemes, these morphemes are in the above-mentioned analogy, that is, the image being compared. The morphemes that represent the concept of comparison are:

In English:

1) -er (bigger),

1) -er (bigger),

2) -ish (childish, girlish),

2) -ish (childish, girlish, sheepish),

3) -wise (father wise),

3) -wise (father wise),

4) -est (largest),

4) -est (largest),

Suffixes -er / est are that create quality levels in English and provide a comparative relationship. - compares two things and comes mainly in speech. -Est makes a multiplier and compares more than two things.

The suffixes ish / like / ly is added to horses to make their quality look like something else. (A childish girl, an innocent childlike face.)

In Uzbek:

1) -day / -ganday (as a person),

1) -day / -ganday (as a person),

2) -dek / -ganidek / (like, likewise, as )

2) -dek / -ganidek / (like, likewise, as )

3) -simon (as though, likewise),

3) -simon (as though, likewise),

4) -cha / -larcha / -chasiga (as if, likewise),

4) -cha / -larcha / -chasiga (as if, likewise),

The most common morpheme in the Uzbek language is "-day / -dek". We know that these suffixes are form and adjective affixes, and it is precisely in the relation of comparison that it compares the sign or state of an object. (He ran like a bear, he was white as an egg.) Another feature of them is that these suffixes can be synonymous with lexemes.

When the meaning of the condition of the object is likened: The thick winter fell on its back and began to chirp like a slaughtered chicken (like a chicken) and howl like a dog stuffed with bones.

Linguoculturology focuses on the linguistic expression of cultural facts. Linguoculturology is a branch of linguistics. Therefore, its theoretical enrichment depends on the practice of learning the native language or foreign languages. The lexeme that exists in a language is derived from the way of life of that people, i.e. the language of the people, which is directly involved in the proverbs and reflects the culture of the people through the proverbs.

Below we review articles that provide the linguocultural aspects of comparative sentences in two languages:

In English:

1. "Better buy than borrow. "Qarzing uchun qayg'ur, oladiganing qochmas."
2. Better give a shilling than lend a half - crown. "Qarz olgan qochar, qarz bergan quvar."
3. Better never start than never make an end. "Bilmagan ishga urinma, urinib tuzoqqa ilinma."
4. Better to be a beggar than a live beggar. "Otlinqing qamchisi ham, yayovning kaltagi ham, kambag'alning boshiga yetadi."

In Uzbek:

1. "Gap bilguncha – ish bil. - Actions speak louder than words.
2. Yer bo'lib yashagandan, sher bo'lib o'lgan yaxshi. - Better a glorious death than a shameful life.
3. Hechdan ko'ra kech yaxshi . - Better late than never.
4. Taxting kelguncha, baxting kelsin? - Born with a silver spoon in his mouth, he was.

In particular, this English "Better the devil you know, the Devil you don't know." The proverb is translated into Uzbek as "O'zing tanimagan shaytondan, o'zing bilgan shayton yaxshi", and its Uzbek equivalent is "Sinalmagan farishtadan, sinalgan shayton yaxshi". As can be seen in this article, we see the religious views of the English people through the word Shaytan (the devil).

The English people believe in the existence of this concept in religion, and they use the word mainly in a negative sense, in the embodiment of negative images, in everyday life.

Hence, the linguocultural aspect of comparative adverbs can also be expressed through the constant analogies that we have mentioned above, which are part of this sentence and give a comparative relation. The occurrence of similar stable analogies in English in comparative sentences:

- He stared at people who were eating *as if* he was as poor as church.
- Teacher stood *as if* he was as cold as marble.
- The director of the company looked *as if* he was as conceited as a barber's cat.
- Her husband was sleeping *as though* he were drunk as a lord.
- He didn't sleep he sat with his friends *as if* he was as sober as a judge.<sup>153</sup>

There are such stable analogies in Uzbek that such analogies do not exist in any other language. For example, sentences constructed using the moon-like analogy standard is not available in other languages.

The description from the communicative-pragmatic point of view of comparative verbs is a description according to its purpose of use, which includes the processes of understanding between the speaker and the listener.

Verbalizers representing a comparative relationship are universal in every language, and they form a specific area. In our study, we have called the verbalizers that make up this area a new term called "comparatema" and the verbal means that embody the "concept of comparison" are derived from the fact that they belong to one or another level of language.

### References

1. Murodova D. Comparative analysis of the volume of joint sentences in English and Uzbek and the problems of their translation and teaching. Andijon.
2. Nosirova D. Expression of the content of analogy in simple sentences // Uzbek language and literature. T, 2014. - 88-90
3. Hoshimov G.M., On the conceptual semantics of comparison and its verbalizers // Current issues of cognitive linguistics and philology. Far DU. 2017, 102b
4. Ergasheva G. Stable analogies in Uzbek and English languages // Uzbek language and literature, 2015, 102-104p.
5. Mathesius V. On some Problems of the Systematic Analysis of Grammar. TCLP, vol VI, 1936