



Comparative Analysis of Figurative Comparisons in The English and Uzbek

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| Article History | Abstract |
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| Received: 06 June 2023 Revised: 05 Sept 2023 Accepted: 14 Dec 2023 | <i>Comparisons conceptualize the body of human knowledge about the world and its fragments, reflect the traits of people's mentalities, and aid in the generational transmission of national standards and stereotypes. The study of comparisons has been the subject of numerous works, but none of them addressed comparisons from a linguocultural or comparative perspective. Studying figurative comparisons between English and Uzbek from the perspective of how language and culture interact, as well as how well speakers of both languages are able to exchange cultural information and reflect social phenomena, seems pertinent. It is important to remember that English and Uzbek comparisons do not always have the same foundation.</i> |
| CC License CC-BY-NC-SA 4.0 | Keywords: <i>Figurative Language, Logical Category, Cognitive Tool, Comparison, And Cultural Information</i> |

1. Introduction

Comparing things figuratively is a good way to express what people think about objects and cultural occurrences. In addition to being examined as linguistic units, comparisons are also examined in the context of psychology, culture, and cognitive sciences.

Both theoretical and practical plans have an interest in the study of comparisons in the linguoculturological domain. Besides being researched as a stylistically expressive linguistic device, comparison is also investigated as a potent cognitive tool that can provide knowledge about the natural world, man, and the environment. Broadly speaking, a comparison is a logical category which is required for understanding of objective reality.

According to Philosophical Dictionary comparison is defined as “cognitive important operation that underlies judgments about the similarity or difference of objects” [3, p. 650].

With the help of comparison, the characteristics of objects are identified, classified, ordered and evaluated. It is possible to know the world by comparing its fragments according to parameters such as time, distance, speed of movement, sensations (taste, smell, color), the relationship between objects.

Literature Review

A.A. Potebnya considers comparisons as the essence of cognition, one of the main ways to know the world. The results of the comparison process are reflected in language, which allows us to consider the comparison as a language category that occupies a special place in the structure of any language.

Every object and phenomenon is first recognized when we are able to differentiate it from other objects and determine how similar it is to related objects. It is possible to determine the common characteristics and indicators of multiple objects or phenomena by comparing them [1, p. 567]. A comparison of an object's form, volume, size, color, and condition can reveal some of its most important attributes. Three components are presumptively present in the comparison structure: 1) a notion that needs to be explained; 2) a notion that provides an explanation 3) an intermediary component that acts as a connection between two ideas [4]. Several comparison theories are constructed on the basis of this logical framework. While discussing the structure of comparison, different authors identify the same logical components while using different terminology, such as theme, rheme, basis of comparison, given elements, desired elements and result, object of comparison,

common feature of compared objects, and image of comparison [6; 15]. Comparisons function as a kind of linguistic information amplifier because they possess both expressive and evaluative qualities. Words and symbols that represent people's perceptions of the world can also include the names and constituents of the surrounding reality.

According to V. A. Maslova comparison is "a means of fixing development of this knowledge in culture" [2, p. 147] in addition to being a tool for understanding the outside world. "The language units embody the people's mentality and spiritual culture through their figurative content."

2. Results and Discussion

The comparison system is dynamic, new terms will eventually replace older ones. For instance, in the past, an object's speed was compared to that of animals, natural phenomena, or everyday objects (e.g., as quick as lightning, fast as lightning, fly like an arrow). However, as science and technology have advanced, new comparisons with inventions have emerged, such as a meteor (like a meteor), rocket (like a rocket). Comparative descriptions of social and historical events and phenomena are given, such as "drink like a shoemaker," "drink like a lord," and "ridged like Toblerone." , to grin like a Cheshire cat (smile like CheShire cat), as pleased as Punch (happy as Punch / very pleased), as mad as a hatter (crazy like a hatter). They imprint on themselves new realities that emerge during the course of human development, lines that define the fundamental and real relationships among individuals at a particular juncture in the evolution of society. The comparison is predicated on generalizations of everyday life practices shared by members of the same cultural and historical community or civilization, or on universal observations.

Let's use an illustration. As poor as a church mouse -Alteration of earlier hungry as a church mouse, from the fact that Catholic and Orthodox priests are called to scrupulously prevent any crumb of the sacrament of Eucharist (the bread which is understood to be Christ's body) from falling on the altar or to the ground, meaning that church mice had no crumbs to feed on. Comparison is referred to by two terms in English linguistics: simile and comparison. The first one describes any comparison in general, while the second one is based on figurative comparisons. A simile is a semantic figure that relies on comparison. It is a mental process that is essential to our understanding of the world and is frequently used to connect disparate domains. As a result, the similes group covers comparisons like "stupid as a cork," "as timid as a rabbit (cowardly as a hare), "as brave as a lion (brave like a lion)," "to shake like an aspen leaf (tremble like an aspen leaf), "to sweat like a pig (sweat like a mouse)," and so on. The term comparison includes objects which belong to the same class (He is as tall as his father. / He is tall as his father) , while simile emphasizes the belonging of objects to two different classes. A figurative comparison, also known as a simile, highlights the similarities between two distinct objects or phenomena.

When two concepts, typically from different classes of phenomena, are compared with one another based on any one of their features, it's referred to as a figurative comparison. This comparison is then given a formal expression using terms like as, such, as, as if, like, seem, etc. To determine the degree of similarity or difference between a class of things, it is also necessary to make a distinction between them. "Objects belonging to two different classes are compared" in a figurative comparison [10, p. 164]. Stable comparisons in Russian and Uzbek, imprecise and difficult to clearly attribute to any particular group in English. There is one more term in the literature to denote stable comparisons, such as "busy as a cat on a hot tin,roof (be on pins and needles), as tired as a dog (tired like a dog), or "looking like a cat that has swallowed a canary (happy as a cat that ate sour cream" [2, p. 44]. Since they are the outcome of national-typical identification of global phenomena, they describe "the various relationships inherent in a given language and culture, reflecting not only a national worldview, but also a national understanding of the world." The language frequently uses stable comparisons to convey standards. We give below comparisons that convey a stereotypical view of people, animals and objects: as cunning as a fox (hit as precise as a surgeon, as sour as vinegar, as regular as a clock (with clockwork precision), as ugly as a toad (scary as a toad), as lithe as a panther (bending cue like a panther), as quiet as a mouse (quiet as a mouse), as playful as a kitten (playful as a kitten), as happy as a lark (cheerful as a lark), as cool as a cucumber (cold-blooded), as light as a butterfly (light as a butterfly), as saving as a magpie (thrifty like a magpie), as quiet as a lamb (peaceful as a lamb).

Although comparisons don't always accurately depict reality, they also don't aim to convey performances. It is crucial that members of this language community view particular animals, people, or objects as representatives of particular qualities. For instance, whether or not a peacock exhibits pride, to be as proud as one [8 p. 687] denotes extreme pride. It's crucial that English speakers socialize the haughty peacock's behavior. Though they might not be completed reproductions,

comparisons nonetheless serve to illustrate people's perspectives on certain items, occurrences, or animals. Despite their potential to change, these representations are constant. For example: He drinks copiously like a fish. He drinks like a fish. / He drinks a lot like a fish. He drinks like a fish. She walks gracefully and elegantly as a cat. She walks as a cat. / She walks gracefully and elegantly like a cat. She walks like a cat/has the gait of a cat.

Regarding the linguocultural aspect, it's worth taking a look at several highly expressive original English comparisons. Among them are the following: to work like a tiger (work like a man possessed), to hate like poison (hate to the point of death), to be as happy as Punch (very pleased), and to be as dead as a queen. Deader than all the dead, Anne is as slow as molasses, as carefree as a sandboy, as angry as a March hare, as inebriated as 4 o'clock (drunk in the insole), and as cold as a stone. In Uzbek and English, the comparison images differ. The image only partially matches the call. In Uzbek hare is attributed to cowardice, while in English native speakers use it for the stupidity.

3. Conclusion

Apart from naming an object or phenomenon comparisons give the speech a vivid expression of evaluation, expression and imagery. Comparison is a means of formation conceptual picture of the world, one of the systematic elements of the linguistic picture of the world and its product. Comparative study of comparisons allows to obtain valuable information not only about the language of various ethnic groups, but also about their culture, features of ethnic mentality, identify cultural features of comparative units characteristic of different languages.

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