

STRUCTURAL-SEMANTIC FEATURES OF PHRASEOLOGICAL UNITS EXPRESSING INTELLECTUAL ABILITIES OF A HUMAN IN MODERN ENGLISH LANGUAGE

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Abstract

The research studies the analysis of phraseological units with a component that reflects the intellectual abilities of a person. The main objective of the investigation is to study the structural and semantic features of phraseological units with a component that reflects the mental abilities of a person on the material of modern English.

Keywords: phraseological units, intellectual abilities, negative evaluation, positive evaluation, stylistic coloring, structural and semantic structure.

Introduction

Phraseologisms are special units of the language in which the cultural identity of the people is reflected. They indirectly reflect the views of the people, the social system, the ideology of their era. The phraseological wealth of any language is the property of its national linguistic consciousness. Most phraseologisms are untranslatable into other languages: each nation shows its nature in them, the familiar figurative turn of speech. The impact of phraseological units gives the language vividness of the national character and unique flavor that distinguishes one from the other both the languages of centuries-old culture and the literary languages newly composed by writing.

English is very rich in phraseological units. Its phraseological system captures the vast historical experience of the people, reflecting the life and culture of the nation. Getting acquainted with a foreign language, a person simultaneously penetrates into a new national culture.

An analysis of the characteristics of phraseological semantics is one of the problems causing numerous scientific disputes. It should be noted that the phraseological unit is a semantic phenomenon, and an attempt to exclude it will only lead to negative results. The main task of phraseology is to give the language a unique, vibrant and national flavor that distinguishes different languages from one another. However, when analyzing national specifics, it should be borne in mind that phraseological units occur in all languages, acting as their unique features.

The subject of research in the work is the analysis of phraseological units with a component that reflects the intellectual abilities of a person. The main objective of the investigation is to study the structural and semantic features of phraseological units with a component that reflects



the mental abilities of a person on the material of modern English. In accordance with the goal, a number of tasks were identified:

- to consider phraseological units with an assessment of the intellectual qualities of a person;
- to study the structural and semantic features of phraseological units expressing the intellectual abilities of a person in modern English.

Methodology

The material for the study includes the phraseological units selected by the method of continuous sampling from the following dictionaries: A.V. Kunin “English-Russian Phraseological Dictionary”; Sh. Rahmatullayev “O’zbektiliningizohlifrazeologiklug’ati”, online dictionary “Idioms by The Free Dictionary”. These dictionaries contain a large number of phraseological units and, therefore, are valuable sources for studying the phraseology of the Uzbek and English languages. The material for the research included 125 phraseological units: 47 phraseological units selected from the Uzbek dictionaries, 78 phraseological units selected from the English dictionaries. To carry out the research on the phraseology of the English and Uzbek languages, the following methods were used: descriptive, semantic-stylistic, comparison, identification, component and quantitative analysis.

Results

The presence of evaluations in phraseologisms expressing the intellectual abilities of a person in modern English is due to the fact that evaluative values always create a valuable picture of the worldview, which is due to the specifics of a particular language group. Therefore, the presence of intellectual abilities in a person is a value and, accordingly, is always subject to a positive assessment, and the absence of intellectual abilities, on the contrary, is always evaluated negatively.

Thus, all phraseological units can be divided into two groups:

- phraseological units with a negative evaluation;
- phraseological units with a positive evaluation.

Both in Uzbek and in English, the intellectual abilities of a person are expressed in oppositional comparison: *a fool or a smart one*. Obviously, in English and Uzbek languages, a high indicator of human intellectual abilities is compared with its complete absence, as:

- ~ *bag of wind* (qovoq bosh)
- ~ *genius* (daho or Lenin kalla)
- ~ *wise guy* (dono)
- ~ *slow coach* (merov or boshido’mdo’m)

The presence of a person with a high level of intellectual abilities greatly facilitates life; since “a smart person understands of a half-word” (*a word is enough to the wise*). Consequently, a smart person (*smart as paint*) is considered in phraseological units as possessing positive qualities of a person who is distinguished by:

1. *mind like a steel trap* (zehnio’tkir)
2. *to have one’s head screwed on the right way* (kallasijoyida or sog’lomfikryuritmoq)

For a fool, on the contrary, it is characteristic:



1. *a memory like a sieve (g'alvir bosh)*
2. *someone is a feather brain (miyasibo 'sh)*
3. *the brain of a pigeon (tovuqmiya)*

The people about fools created the following phraseological units:

4. *fools rush in where angels fearto tread (Ahmoqqaqonunyoq)*
5. *fools grow without watering (ahmoqlaro 'zitug'iladi)*
6. *every fool will be meddling (hammanarsagaburunsuquvchiahmoq).*

A comparative analysis of phraseological units in the Uzbek and English languages showed that both in one and the other language there is a greater number of phraseological units denoting *a fool* than phraseological units defining *anintelligent person*. Thus, we can conclude that the image of a person from the position of his level of intellectual ability at the level of phraseology expresses the idea of *a fool* and *smart* at the lexical level:

inapprehensive - dumb - fool,
intelligent - quick-witted - smart.

When conducting a comparative analysis of phraseological units, reflecting the abilities of the intellectual level of a person in English and Uzbek, a similarity was noted in their imagery and structural-semantic structure, as well as stylistic coloring.

Consider the following phraseological units expressing intellectual abilities, similar in structural and semantic structure in Uzbek and in English, characterized by a positive assessment of the qualities presented in table 1:

Table 1 - Uzbek and English phraseological units, similar in structural and semantic structure

Uzbek phraseological units	English phraseological units
xayolgakeldi	come into one's mind (to cross one's mind)
fikriniegallash	occupysmb'smind
yelkasidaboshibor	have a head on one's shoulders
Aqli bosh	a clearhead
kimnidiresidanchiqishi	be out of one's mind
Aqlgaquloqsolish	listentoreason
Sog' tandasog'lomaql	a sound mind in a sound body
aqlirasobo'lish	be in one's right mind
kimningdirfikrlarinio'qish	readsmb'smind
Aqlingizuchunozuqa	intellectualfood

Next, we conducted a comparative analysis of phraseological units that reflect the intellectual abilities of a person with a negative value, presented in table 2:

Table 2. - Comparative analysis of phraseological units with a negative value

Uzbek phraseological units	English phraseological units
Esiketmoq	go outof one's mind
aqldanozgan	ofunsoundmind
Axmoqqilmoq	tobefooled
Miyasiyuq	not to have a brain in one's head
Aqlio'zidaemas	not in one's right mind
Aqldanozdirish	drive smb out of his sense
Miyasinizaharlamoq	poisonsmb'smind
Aqlidanayrilmoq	be out of one's mind

It should be noted the level of positive mental state, which is expressed using the following phraseological units:

- ~ *as wise as Solomon (Navoiydekdono)*
- ~ *drive home (miyasigayetibborishi)*
- ~ *have an old head on young shoulders(aqlyoshdaemasboshda)*
- ~ *cut one's eye (aqllibo'lmoq)*
- ~ *have one's feet on the ground(sog'lomfikryuritmoq), etc.*

Phraseological, with a negative value of the mental state form a kind of synonymous series:

Fool around:

- ~ *make a fool;*
- ~ *act the goat;*
- ~ *play the fool;*
- ~ *cut didoes;*
- ~ *act the ass.*

Crazy:

1. *barmy;*
2. *scatter-brained;*
3. *balmy on the crumpet;*
4. *dotty*
5. *off one's head;*
6. *half-baked;*
7. *soft in the head;*
8. *Tom O'Bedlam.*

Go crazy:

- ~ *be gone in the upper storey;*
- ~ *have wheels in one's head;*
- ~ *be a shingle short;*
- ~ *be off one's onion.*
- ~ *Not everyone at home:*
- ~ *be eighteen bob in the pound;*
- ~ *have a tile loose;*
- ~ *have got apartments to let;*
- ~ *be a button short.*

When translating from one language to another, a change in imagery is often observed, which manifests itself in such phraseological turns as:

- ~ *run in blinkers* (word for word translation –ko'zhimoyalagichlardayugurish) - tor fikrliodam, kaltabinodam.
- ~ *laugh at smb's beard* (word for word translation –birovningsoqoliustidankulish) – gapidanadashtirmoq, kimnidiraxmoqqilmoq.

It should be noted that in the formation of phraseological units expressing the intellectual abilities of a person in modern English, the use of the names of body parts is



widespread. This fact is explained by the fact that using the figurative meaning of the names of the parts of speech, the native speaker seeks to convey his own emotions and feelings from what he has spoken deeper and more accurately.

For example, in various phraseological units the token “head is the repository of the mind” is used: *clear, intelligent, stupid, empty head; rack their brains, come to a head, a hot head, soft head, a wooden head, old head.*

This series of images is present in English in the form of the following phraseological units:

- ~ *turn smb's brain* (kimnidiraqldanozdirish)
- ~ *have a good head on the shoulders* (yelkasidaboshibor)
- ~ *have one's feet on the ground* (sog'lomfikryuritmoq)
- ~ *clear head* (ziyrak), etc.

Nouns in English in most verbal phraseological units are used exclusively in the plural, thus characterized entities do not appear singular:

- ~ *gobananas* (aqldanozish)
- ~ *not to have all one's buttons* (esdanog'ish)
- ~ *lose one's marbles* (birsharigikam)
- ~ *meeting of minds* (fikribirjoydanchiqish)
- ~ *have an old head on young shoulders* (aqlyoshdamasboshda)
- ~ *come to one's senses* (aqlini/hushiniyig'moq), etc.

It should be noted that a similar phenomenon, presented in table 3, does not occur in mental phraseological units of the Uzbek language, which is a difference in the structural-semantic structure of the phraseological units of the English and Uzbek languages.

Conclusion

Phraseological units, representing a single semantic whole, are not identical from the point of view of the given components, as well as the correlation of the semantics of the constituent components with the semantics of the whole utterance. Thus, phraseological units contain the history and culture of the people. They contain the thoughts of famous people, as well as lines written by the greatest writers. In English, one of the most important sources of phraseological units that have enriched the language are the works of the English classic W. Shakespeare. For example, there are so-called “Shakesperisms” that express the mental state of a person: *a fool's paradise* (*ahmoqningjannati*), *there is method in my madness* (*bumeningjinniligimdandarak*), *midsummer madness*, *to cudgel one's brains* (*telbalik*), *to out-Herod Herod* (*fikridanadashtirish*) and many others. Based on the analysis, a classification of the considered stable expressions was developed taking into account their structural and semantic features. Two main groups of phraseological units with the component in the meaning of intellectual abilities are considered: phraseological units with a negative evaluation; phraseological units with a positive evaluation.



References

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