



THE COMPARATIVE ANALYSIS OF ENGLISH AND UZBEK PHRASEOLOGIES REPRESENTING HUMAN INTELLECTUAL + ABILITIES IN SEMANTIC FIELD

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<https://doi.org/10.5281/zenodo.5812909>

ARTICLE INFO

Received: 10st December 2021
Accepted: 15th December 2021
Online: 20th December 2021

KEY WORDS

phraseological units, semantic classification, human intellectual abilities, connote, absence, presence.

ABSTRACT

This paper presents the comparative analysis of phraseological units denoting human intellectual abilities in the semantic field in two languages. And we made an attempt to classify phraseological units representing human intellectual abilities according to semantic way.

Introduction

Phraseology is the most vibrant, colorful, and unique aspect of any language's lexicon. In communication, phraseological units can be quite useful. When communicating with others, people utilize words, phrases, and phraseological units to express their thoughts. They have a strong expressive effect because they have an impact on the reader's mood, aesthetic perception, and literary and cultural associations. Phraseological units have classified by semantically, stylistically, and structurally. In the semantic field they can denote general characteristics, spiritual characteristics, physical state of human being. We have

emphasized phraseological units representing human intellectual abilities in English and Uzbek.

Methods

In this work method of comparative typological analysis is used.

Literature review

Throughout the history there were so many arguments about how to distinguish phraseological units by their semantics. Also classification of scholars was different sometimes become the foundation knowledge to find the new one. In 1960's many scholars studied the theoretical and practical elements of phraseology. In somehow their classifications were based on each other. You are witnessed in

Table1.

Scholar	Classification
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Chernuisheva	Phraseological Unit	Phraseological expressions	_____
Mel'cuk	Phraseme (set phrase)	Pragmatic phraseme (pragmateme)	Semantic Phraseme
Cowie	Word-combination	Functional expression	Composite
Howarth	Word-combination	Functional expression	Composite unit
V.V Vinogradov	Phraseological fusion	Phraseological units	Phraseological combination
Kunin	Idiom or idiomatic expressions	Semi-idioms	Phraseological integrity
Fernando	Pure idioms	Semi-idioms	Literal idioms

Table1: Semantic classification of phraseological units by linguists.

Many linguists of the 21st century realized that the main contribution to the emergency of phraseology as a separate branch of linguistics, along with the initial scientific research of Russian linguists, was made by scholar V.V Vinogradov. It is no coincidence that he is recognized as the father of Russian linguistic phraseology, as he explained the object and structure of this field. The term “phraseological units” was chosen by Vinogradov and demonstrated it as core of this field. According to Vinogradov’s classification all phraseological units are divided into phraseological fusions, phraseological unities and phraseological combinations.

Phraseological fusion is a semantically indivisible phraseological unit which meaning is never influenced by the meanings of its components.

Once in a blue moon – very seldom;

To cry for the moon – to demand unreal;

Under the rose – quietly. [2; 244].

Phraseological unity is a semantically indivisible phraseological unit the whole meaning of which is motivated by the meanings of its components.

To come to one’s sense –to change one’s mind;

To come home – to hit the mark;

To fall into a rage – to get angry. [2; 245].

Phraseological combination (collocation) is a construction or an expression in which every word has absolutely clear independent meaning while one of the components has a bound meaning.

To make an attempt – to try;

To make haste – to hurry;



To offer an apology – to beg pardon.
[2; 246].

However, Uzbek linguist, A Mamatov in his research has investigated the opinion of V.V Vinogradov, he has pointed out that phraseological units are broad terms which include technical and scientific terms, phrases, proverbs, sayings. As a result, the meaning of them are expanded, their inner meaning is unformed and most of them are not connoted as well. For this reason, he considered that take into account their wide range and need to classify them again.

Using the scholars' points we gather total 43 phraseological units of English and 35 phraseological units of Uzbek language. We have classified the phraseological units which represent human intellectual abilities by means of their meanings. 'Cleverness', 'Crazyness', 'Thinking', 'Recognizing/ Hesitating', 'Remembering' have been found the main components of human intellect. In tables 3 and 4 you are allowed to see semantic distinctions of phraseological units which representing human intellectual abilities in English and Uzbek languages.

Table: 3 English phraseological units belong to intellectual abilities.

<i>Cleverness</i>	<i>Crazyness</i>	<i>Thinking</i>	<i>Recognizing, hesitating</i>	<i>Remembering</i>
-clear head as he priest's chicken, -with one's head screwed on (the rightway, properly), -have eyes to see, -clever as a duck, -have a head on the shoulders, -with a head, head on whose shoulders, quick-witted.	-a birdbrain, -stupid as sheep, -as silly as a woman's navel, -silly as a goose, -not to have got a brain in one's head, -does not know beans about something, -go bananas.	rack one's brain (s), one has a screw (a cog, a slate, a tile) loose, one is off his rocker, -one is not quite there.	-begin to see the light, -have mixed feelings, -make heads or tails of (someone or something), -put two and two together.	-Make a mental note of something, -ring a bell.

Here is table 4: Uzbek phraseological units belong to human intellectual abilities.

<u>Donolik</u>	<u>Axmoqlik</u>	<u>Anglash, Ikkilanmoq</u>	<u>O'ylamoq</u>	<u>Eslamoq</u>
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-aqli, -aqli raso, -zehni baland (o'tkir), -aqli joyida, -aqli yetadi, -faxmi yetadi.	-tovuq miya, -miyasi yoq, -g'irt ahmoq, -aqldan ozmoq, -esi og'moq, -miyasini yemoq, -esini yemoq, -aqldan ozmoq, -esi og'moq, -kaltafahm, -zehni past.	-boshi shishdi, - miyasi govlab ketdi, -miyasi aynidi, -boshi qotdi.	-fikrga tolmoq, -xayoldan kechirmoq, -xayolidan kechmoq.	-yoddan chiqmoq, -yoddan ko'tarilmoq, -xotiridan ko'tarilmoq, -xotiridan chiqmoq, -esdan ko'tarilmoq.
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While investigating we have found them in English language “cleverness” of human being described with following phraseological units which are same meaning with Uzbek language: ‘with one’s head screwed on’ (right, the right way, straight, properly)-‘aqli joyida, aqli yetadi, fahmi yetadi, aqli raso, zehni baland’. In English and Uzbek languages ‘head’ (“bosh”, “kalla”) is playing an integral role representing presence of intellect. Besides, in Uzbek it is expressed with ‘mind’ (‘aql’, ‘fahm’ and ‘zehn’). One obtains data, knowledge, in his or her mind and evaluate things leaning on this knowledge. In both language phraseology “head” is main tool for cleverness. In Uzbek culture human intellect is measured by degree or enoughness of ‘mind’ (‘aql’, ‘fahm’ and ‘zehn’). The absence of intelligence of person is considered as silly, craziness and stupidity. The lack of intelligent is

compared some animals, or their organs such as ‘brain’ in English and “miya” in Uzbek. As examples: ‘birdbrain’ and ‘tovuqmiya’. It is undoubted that bird and hen’s brains are located in their head and their heads are small and then their brains are even smaller rather than head. In two languages absence of cleverness in other words craziness is evaluated with size of brain. Also, in English ‘stupid as sheep’, ‘silly as a goose’ and are used to describe the concept of foolish of human being. There are several sources that show the reason of the concept of foolish compared to ‘goose’. One of the reason is that goose is often portrayed as being the unwise or gullible one in fairy tales and fables such as “The fox and Goose”. Another source comes from the fact male geese often overact to perceived competition from other males. If their mates come closer to another male goose, the angry will stand in between



them wagging wings and make angry noise. [4] This goes to show that negative behavior of goose is transferred to human's personality. In English "have mixed feelings" and in Uzbek "boshi shishdi", "miyasi govlab ketdi", "miyasi aynidi", "boshi qotdi" are connected with feeling uncertain or hesitating about things. The deficiency of mental ability, slow speed brain capacity, total absence of brainpower of person often associates with health issues or illness (temporary, permanent): English "be out of one's senses", "go bananas", in Uzbek 'aqldan ozmoq', 'esi og'moq', 'aqlini yo'qotmoq', 'miyasini yemoq', 'aqlini yemoq', 'esini yemoq', 'aqldan ozmoq', 'esi og'moq', 'esi o'g'ib ketdi'. Description of anger is characterized by losing 'sense' in English, however, in Uzbek 'mind' ('aql', 'es') is connoted with verb 'eat', 'lose' which express the feeling of anger. The origin of 'go banana' is based on

'going ape', given the legendary enthusiasm of monkey for bananas.

To sum up, the main reason for difference to describe human intellectual abilities with phraseological units is culture. They have same meaning but their components are not identical into two languages. However, sometimes it has common features for both like 'with one's head screwed on' (right, the right way, straight, properly)- kallasi ishlaydigan, kallali, aqli joyida, aqli yetadi, fahmi yetadi, aqli raso, zehni baland. 'Head' is common both two languages to display human intelligence. Another distinguishing feature in their components is the etymology of phraseological units which makes little correspondence between them such as 'go bananas'. Also image bearing of animals in peoples' mind differs such 'stupid as sheep' or 'silly as a goose' in English thus it leads them to describe in several ways.

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