



Cognitive Semantic Features of Phraseological Units Denoting Human Intellectual Abilities in English and Uzbek Language

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DOI:

<https://doi.org/10.47134/jpbi.v1i3.619>

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Received: 31-05-2024

Accepted: 07-06-2024

Published: 14-06-2024



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Abstract: The exploration of phraseological units through a cognitive semantic lens has garnered significant attention, revealing insights into how language reflects underlying cognitive structures. This study builds upon existing research by examining English and Uzbek phraseological units related to human intellectual abilities. Drawing on cognitive linguistic theories, including conceptual metaphor and image schemas, the research aims to uncover the cognitive semantic features embedded in these units. A comprehensive analysis reveals that both English and Uzbek phraseological units utilize metaphorical extensions, metonymic representations, image schemas, and conceptual metaphors to convey intellectual concepts. However, cultural and linguistic factors shape the expression of cognitive semantic features. English may employ diverse metaphors spanning different sensory experiences, while Uzbek might focus more on visual and physical metaphors. Cultural nuances influence expressions like "swallowed a book" in English and "kitob yutgan" (swallowed a book) in Uzbek, reflecting unique cultural experiences and values regarding knowledge acquisition. The study underscores the importance of considering cultural and linguistic factors in understanding cognitive semantics across languages. By examining both universal cognitive schemas and culturally specific expressions, the research contributes to a deeper understanding of how human intellectual abilities are conceptualized and articulated through language.

Keywords: cognitive semantics, conceptual metaphor, metonymy, cross-linguistic studies, cultural nuances, image schemas, universality and specificity

Introduction

Phraseological units are essential components of any language, encapsulating the distilled wisdom and cultural heritage of its speakers. These units, often idiomatic and metaphorical in nature, provide not just colorful expressions but also a window into the collective psyche and societal values. They play a pivotal role in everyday communication, allowing speakers to convey complex ideas succinctly and with specific cultural resonances.

Cognitive semantics, a branch of linguistic study that deals with the mental structures and processes underlying language use, offers a powerful framework for understanding these phraseological units. It explores how meaning is constructed and understood by speakers, emphasizing the relationship between language and thought. In phraseology, cognitive semantics helps to unravel how these fixed expressions reflect shared conceptualizations and organize human experience into communicable form. The exploration of phraseological units from a cognitive semantic perspective has emerged as a vibrant area of study, drawing attention to the intricate interplay between language, cognition, and culture. Scholars have increasingly recognized the significance of delving into the cognitive structures underlying fixed expressions, particularly those pertaining to human intellectual abilities. Grounded in the pioneering work of Lakoff and Johnson (1980) on conceptual metaphor theory, research in this domain has expanded to encompass various cognitive phenomena such as metonymy and image schemas, shedding light on how language reflects and shapes our conceptualizations of intellect.

Building upon this framework, subsequent research has delved into the role of metonymy (Panther & Thornburg, 2003) and image schemas (Johnson, 2008) in shaping the meaning of phraseological units, shedding light on the cognitive processes underlying their usage. Cross-linguistic studies of phraseology have further enriched our understanding by uncovering both the universality and variability of phraseological patterns across languages. Stefanowitsch and Gries (2003) conducted a seminal corpus-based analysis of phraseological units in English and German, revealing intriguing similarities and differences in their distribution and semantic properties. Similarly, Burger and Dobrovol'skij (2012) emphasized the role of cultural and linguistic factors in shaping phraseological usage across languages. While research on phraseological units related to human intellectual abilities is relatively sparse, it is a growing area of interest.

Early studies by Makkai (1972) delved into the metaphorical expressions of intellectual abilities in English, highlighting the pervasive influence of conceptual metaphors such as "Understanding is Seeing" and "Intellectual Activity is Physical Work." More recent works, such as those by Azizova (2019) and Tursunova (2020), have delved into the cultural and linguistic nuances of phraseological units denoting intelligence in Uzbek, uncovering unique conceptualizations embedded in these expressions. This study aims to delve into the cognitive semantic features of phraseological units that denote human intellectual abilities in both the English and Uzbek languages. By comparing these units cross-linguistically, the research seeks to uncover how different cultures structure and express concepts related to intellect through language. The findings are expected to contribute to a deeper understanding of both the universal and culture-specific cognitive processes in semantic construction. Through this analysis, we hope to highlight the intricate interplay between

language, thought, and culture in shaping our understanding of human intellectual capacities.

Methodology

During the investigation of the cognitive semantic features of phraseological units denoting human intellectual abilities in English and Uzbek, the following research methods and techniques were used: contrastive analysis method, cognitive semantics approach, and cultural analysis method. For the materials we referred to Phraseological Dictionaries as "The Macquarie Dictionary of Australian Idioms" for English and "O'zbek tilining frazeologik lug'ati" for Uzbek. Moreover we work with Corpus Linguistics for utilizing online corpora like English Sketch Engine or Uzbek National Corpus to examine usage patterns of PUs in real-world contexts.

Result and Discussion

The study of phraseological units from a cognitive semantic perspective has gained significant attention in recent years. Scholars have highlighted the importance of understanding how these fixed expressions reflect underlying cognitive structures and conceptualizations. Lakoff and Johnson (1980) pioneered the cognitive linguistic approach by proposing the theory of conceptual metaphor, which suggests that metaphorical mappings between domains underlie much of our language and thought. Subsequent research has expanded on this framework, exploring the role of metonymy (Panther & Thornburg, 2003) and image schemas (Johnson, 2008) in shaping the meaning of phraseological units.

Cross-linguistic studies of phraseology have provided valuable insights into the universality and variability of phraseological patterns across languages. Stefanowitsch and Gries (2003) conducted a corpus-based analysis of phraseological units in English and German, revealing both similarities and differences in their distribution and semantic properties. Similarly, Burger and Dobrovolskij (2012) explored phraseological variation across languages, emphasizing the importance of cultural and linguistic factors in shaping phraseological usage. Research specifically focusing on phraseological units related to human intellectual abilities is relatively sparse but growing.

Makkai (1972) investigated the metaphorical expressions of intellectual abilities in English, highlighting the pervasive influence of conceptual metaphors such as "Understanding is Seeing" and "Intellectual Activity is Physical Work." More recently, studies have begun to explore the cultural and linguistic nuances of such phraseological units. For instance, Azizova (2019) analyzed phraseological units denoting intelligence in Uzbek, uncovering unique cultural conceptualizations embedded in these expressions and Tursunova (2020) examines phraseologies that describe human intellectual abilities in her linguistic study by focusing on those units with the semantic components "Clever", "Crazy" and "Stupid" and the intellectual activity of a person with the words "teach", "think" and their classifications by semantic, structural, stylistic value and phraseological historicisms. Her work contributes significantly to understanding how intellectual faculties are conceptualized differently across cultures.

Such studies are pivotal for revealing the specific semantic domains and cognitive frameworks utilized in the depiction of intellect through language. Cross-linguistic comparisons of phraseological units offer valuable insights into the ways different languages encode and conceptualize human intellectual abilities. Fauconnier and Turner (2002) conducted a comparative analysis of metaphorical expressions of cognition in English, French, and Spanish, revealing both cross-linguistic universals and language-specific variations. Similarly, Divjak and Milin (2010) explored cross-linguistic variation in the distribution of phraseological constructions, shedding light on the cognitive processes underlying their usage. In the way of semantic groups of phraseological units in English Sheverun N.V categorizes English PUs related to intellectual abilities and explores their semantic underpinnings.

Sheverun's analysis reveals that PUs often use metaphors and metonymies to conceptualize intelligence and mental capacities, suggesting a strong link between linguistic expression and cognitive mechanisms. This study underscores the prevalence of cognitive phenomena such as metaphorical thinking in the language used to describe intellect. In a similar vein, Mirjalilova (2020) in her work highlights the flexibility of cognitive semantics in interpreting the symbolic meanings of natural elements within phraseological contexts.

Further contributing to the understanding of how body parts are metaphorically used to denote various traits, including intellectual abilities, is the study by Gulnoza (2021), she explores how different parts of the body are used metaphorically to express qualities and traits in a language. This study complements the cognitive semantic analysis by showing how metaphorically and metonymically these units function across different semantic fields, including intellect. By reviewing these pivotal works and incorporating their insights into the proposed study of English and Uzbek phraseological units, this research hopes to build on the existing knowledge and expand our understanding of cognitive semantics in phraseology. The cross-linguistic approach will especially contribute to highlighting the universality and specificity of cognitive-semantic features across languages.

English phraseological units related to human intellectual abilities encompass a wide array of expressions that reflect the cognitive processes involved in conceptualizing intelligence, creativity, problem-solving, and learning. These phraseological units are not merely linguistic constructs but also bear rich cognitive semantic features that shed light on how humans understand and articulate intellectual capacities. This comprehensive analysis aims to explore the cognitive semantic features embedded in these units, providing examples and contextualizing the findings within the broader framework of cognitive linguistics.

Cognitive Semantic Features

Metaphorical Extensions

Many phraseological units related to intellectual abilities employ metaphorical extensions to convey abstract concepts. For example, expressions like "bright idea," "sharp mind," and "quick-witted" use metaphors of light, sharpness, and speed respectively to denote intelligence and quick thinking and the metaphorical use of "light" in expressions

like "bright idea" or "shed light on a problem" reflects the cognitive association between illumination and understanding (Lakoff & Johnson, 1980) and expressions like "put your thinking cap on" and "wrap your head around something" metaphorically equate thinking with the physical act of wearing or wrapping something around the head. These metaphors highlight the cognitive process of grappling with complex ideas.

Uzbek phraseological units often employ metaphorical extensions too to convey intellectual abilities. For example, expressions like "o'qishga to'la" (lit. "to be full of reading") metaphorically denote being knowledgeable or well-read, where the act of reading is metaphorically associated with acquiring knowledge and intellect.

Metonymic Representations

Some phraseological units rely on metonymy to represent intellectual abilities indirectly through associated concepts. For instance, phrases like "brainstorming session" and "putting your thinking cap on" use metonymy to evoke the idea of engaging in intellectual activities (Kövecses, 2010), in "bright as a button," 'brightness' stands for 'intelligence,' drawing from the general brightness of polished buttons to symbolize mental clarity. Some phraseological units use metonymy to represent intellectual abilities indirectly. For instance, the phrase "hit the books" uses the metonymy of "books" to refer to studying or acquiring knowledge. Similarly, "sharp as a tack" uses the metonymy of "tack" to represent sharpness of intellect. Some Uzbek phraseological units use metonymy too to indirectly represent intellectual abilities through associated concepts. For instance, phrases like "aqlni (boshni) bo'shatmoq" (lit. "to empty one's mind") metaphorically refer to using one's intellect or wisdom, where the concept of intellect is indirectly conveyed through the action of emptying the mind.

Image Schemas

Certain phraseological units are structured around image schemas, which are recurring patterns of sensory-motor experiences that underlie conceptualizations. For instance, expressions like "put two and two together" and "connecting the dots" evoke the image schema of linking discrete elements to form a coherent whole, reflecting processes of logical reasoning and problem-solving (Johnson, 1987), the expression "on the same wavelength" evokes the image schema of alignment or harmony in thought processes. Cognitive linguists argue that our conceptual understanding of abstract concepts is often grounded in perceptual experiences, known as image schemas (Johnson, 1987). English phraseological units related to intellectual abilities often draw on image schemas such as CONTAINER (e.g., "think outside the box") and JOURNEY (e.g., "mind journey") to convey cognitive processes and states. Image schemas such as CONTAINMENT or PATH FOLLOWING are less overt but still present in some intellectual PUs. "Having a mind like a steel trap" employs a CONTAINMENT schema, where information is kept securely 'contained' within the mind.

Certain Uzbek phraseological units are structured around image schemas, reflecting recurring patterns of sensory-motor experiences. For example, expressions like "o'zini

sinash" (lit. "to test oneself") evoke the image schema of testing or evaluating one's intellectual abilities, reflecting processes of self-assessment and reflection.

Conceptual Metaphors

Many phraseological units related to intellectual abilities are grounded in conceptual metaphors that map abstract concepts onto concrete domains. For example, expressions like "grasping the concept" and "seeing things from a different perspective" utilize metaphors of physical perception to describe processes of understanding and insight (Lakoff & Johnson, 1980). In English phraseological units, conceptual metaphors like INTELLECTUAL ABILITIES AS POSSESSIONS (e.g., "have a sharp mind") or INTELLECTUAL ABILITIES AS HEIGHT (e.g., "towering intellect") are commonly observed, revealing underlying cognitive conceptualizations. Uzbek phraseological units often rely on conceptual metaphors to map abstract concepts onto concrete domains. For instance, expressions like "fikrini qatl qilmoq" (lit. "to kill one's thought") metaphorically denote suppressing or dismissing one's ideas or thoughts, where the act of killing is metaphorically associated with the action of suppressing or eliminating thoughts.

Examples of English Phraseological Units:

- *"Put on one's thinking cap"*: This phraseological unit employs the metaphorical image of wearing a "thinking cap" to suggest engaging in deep or analytical thought. The metaphorical use of "cap" implies the activation of cognitive processes associated with problem-solving or creativity.
- *"Brainstorming session"*: The term "brainstorming" metaphorically evokes the image of a storm in the brain, symbolizing the intense and creative generation of ideas. This phraseological unit illustrates the cognitive process of collaborative idea generation and problem-solving.
- *"Einsteinian genius"*: This expression metaphorically references Albert Einstein, a symbol of extraordinary intellectual prowess. By associating genius with Einstein, the phraseological unit highlights the cognitive semantic feature of intellectual abilities as exceptional and unparalleled.
- *"Out of the box thinking"*: This phraseological unit metaphorically suggests unconventional or creative thinking beyond conventional boundaries. It reflects the cognitive semantic feature of metaphorical extension, where the concept of creativity is represented through spatial imagery, emphasizing the idea of thinking beyond established limits (Gibbs, 1994).
- *"Brainchild"*: This term metaphorically refers to an idea or invention that originates from one's intellect or imagination. It exemplifies the cognitive semantic feature of metonymic representation, where the concept of intellectual creation is indirectly evoked through the metaphorical association with the brain as the seat of cognition (Kövecses, 2010).
- *"Eureka moment"*: This expression metaphorically denotes a sudden moment of insight or discovery. It is grounded in the conceptual metaphor of understanding as

illumination, where the process of gaining insight is metaphorically likened to the experience of light illuminating darkness (Lakoff & Johnson, 1980).

Furthermore commonly, intellect is metaphorically depicted using physical entities, spatial orientation, light, and other tangible elements. For example,

– Metaphors of Light and Visibility:

Example: *"Bright student", "brilliant mind"*.

Analysis: These phrases employ the metaphor INTELLECT IS LIGHT, which associates intelligence with brightness and illumination. This metaphor suggests that a higher intellectual capacity can light up or clarify complex issues, a concept rooted in the way light enables sight and discovery.

Example: *"She's a shining example of wisdom," "His thoughts were crystal clear."*

Analysis: These phrases employ the metaphor INTELLECT IS LIGHT AND TRANSPARENCY, associating clarity of thought with brightness and visibility. "Shining example" implies that the individual stands out and illuminates understanding, much like a light source in darkness. "Crystal clear" suggests that the thoughts are so transparent and unobstructed that they can be easily understood, emphasizing effective communication and understanding.

– Spatial Metaphors:

Example: *"High IQ", "upper echelon of thinkers"*.

Analysis: The spatial metaphor INTELLECT IS UP aligns higher intellectual abilities with a higher physical position. This mirrors a common cognitive schema where "up" is associated with more power, status, or intensity (Lakoff & Johnson, 1980).

Example: *"Thinking on a higher level," "He has a vast knowledge."*

Analysis: The metaphor INTELLECT IS A SPATIAL DIMENSION positions intellectual capacity in terms of physical space and size. "Thinking on a higher level" implies a superior, elevated form of cognition, drawing a parallel between spatial elevation and intellectual superiority. "Vast knowledge" uses the concept of large physical space to suggest extensive intellectual content, emphasizing breadth and depth of understanding.

– Physical Object Metaphors:

Example: *"Sharp mind", "cutting-edge ideas"*.

Analysis: Here, intellect is conceptualized as a sharp tool. This metaphor highlights the utility of intellect as a means to dissect, penetrate, or solve problems, reflecting the cognitive semantic frame where effective tools achieve desired outcomes.

Example: *"Strong grasp of the subject," "robust understanding."*

Analysis: These metaphors liken intellect to physical strength. "Strong grasp" suggests that one holds their knowledge firmly, indicating both competence and control over the subject matter, similar to physically holding something tightly. "Robust understanding" implies that the intellect is not only strong but also resilient and well-founded, capable of withstanding challenges and scrutiny.

– Container Metaphors:

Example: *"Full of ideas", "packed with information"*.

Analysis: The MIND AS A CONTAINER metaphor portrays the mind as a space filled with discrete items (ideas or information). This perspective on intellect emphasizes quantity and storage, resonant with cognitive approaches that view memory and learning as accumulation.

- Tools and Machinery metaphors:

Intelligence is also frequently conceptualized through tools, emphasizing effectiveness and utility. Expressions like *"sharp as a tack"* or *"well-oiled machine"* evoke images of efficiency and precision, implying that a sharp intellect can penetrate complex problems or that a mind can work smoothly to process information (Gibbs, 1994).

- Architectural and Landscape Features:

Intellectual processes are sometimes described through spatial metaphors. Phrases like *"mental landscape," "foundation of knowledge,"* or *"construct an argument"* suggest that intellectual activities involve building or navigating conceptual terrains. These metaphors convey the structured and explorative nature of intellectual work (Evans & Green, 2006). And examples *"Building arguments," "framework of theories."*

Analysis: Here, intellect is conceptualized through the metaphor of construction. "Building arguments" likens the process of crafting logical arguments to constructing a building, suggesting a step-by-step, structured approach. "Framework of theories" draws a parallel between theoretical structures and physical frameworks, emphasizing the organized and systematic nature of intellectual constructs.

- Navigational and Journey Metaphors:

Example: *"Navigating through complex theories," "journey through ideas."*

Analysis: These phrases employ the metaphor INTELLECT IS A JOURNEY OR NAVIGATION. Intellectual exploration is likened to a voyage through physical space, suggesting an adventure or exploration. "Navigating through complex theories" implies a skillful movement through difficult intellectual terrain, emphasizing the capability to handle complexity. "Journey through ideas" evokes a sense of progression and discovery, as if moving through different landscapes of thought.

- Nature and Natural Forces:

Example: *"Flood of information," "stream of consciousness."*

Analysis: Intellect is often metaphorically described using natural forces. "Flood of information" likens the overwhelming amount of data to a natural disaster, emphasizing the volume and potential difficulty in managing it. "Stream of consciousness" uses the continuous flow of a stream to represent the ongoing, sometimes meandering, flow of thoughts within the mind.

These examples further illustrate how diverse and vivid metaphorical language can be in depicting intellectual concepts, leveraging everyday experiences and physical realities to describe complex cognitive phenomena.

Uzbek, a Turkic language spoken primarily in Uzbekistan, possesses its own rich set of phraseological units that reflect the cognitive and cultural nuances of its speakers. We tried to explore the cognitive semantic features of Uzbek phraseological units related to human intellectual abilities and compare them with their English counterparts. Cognitive

semantic features in Uzbek phraseological units refer to the study of how these linguistic expressions are structured and understood within the framework of cognitive semantics. Cognitive semantics explores how language reflects human cognition, emphasizing conceptual structures and mental processes involved in linguistic meaning. In the context of Uzbek phraseological units, this approach examines how these units convey meaning through cognitive mechanisms such as metaphor, metonymy, image schemas, and conceptual blending.

Cognitive Semantic Features in Uzbek Phraseological Units

Metaphorical Usage

Like English, Uzbek also utilizes metaphors extensively in phraseological units related to intellect. For example, the expression "o'tkir zehn" (sharp mind) mirrors the English "sharp mind," both employing the metaphor of sharpness to connote intellectual acuity and the expressions like "aql yoritmoq" (to light up the mind) metaphorically denote understanding or enlightenment, similar to English phrases such as "light bulb moment" (Kövecses, 2010).

Metonymic Representations

Uzbek phraseological units might rely on metonymy to represent intellectual abilities indirectly. For example, phrases like "fikir qilib ishlab chiqmoq" (to produce by thinking) use metonymy to denote creative intellectual activities, akin to English expressions like "putting your thinking cap on" (Lakoff & Johnson, 1980). Uzbek phraseological units often include metonymic expressions that link parts of the body with intellectual processes. "Boshni ishlatish" (literally, "head working") mirrors the English expression "use your head," directly tying the physical head to cognitive effort.

Image Schemas

Certain Uzbek phraseological units may be structured around image schemas, reflecting recurring patterns of sensory-motor experiences. For instance, expressions like "fikir chiziqi" (line of thought) evoke the image schema of linear progression in thinking, similar to English phrases like "train of thought" (Johnson, 1987).

Conceptual Metaphors

Uzbek phraseological units often reflect common conceptual metaphors similar to those found in English. An example is "yurakdan o'rganmoq" (learn by heart), which is akin to the English "learn by heart," using the heart as a metaphor for deep, personal internalization of knowledge. For example, expressions like "fikir osti" (foundation of thought) utilize metaphors of physical support to denote fundamental concepts or principles, akin to English phrases like "laying the groundwork" (Lakoff & Johnson, 1980).

Idiomatic Usage

Many Uzbek idioms that describe cognitive abilities are rooted in specific cultural contexts. For example, "kitob yutgan" (literally, "swallowed a book") is an idiom used to describe someone very knowledgeable, similar to the English "walking encyclopedia." This idiom uses the physical act of swallowing to metaphorically express the acquisition of knowledge.

Cultural Specificities

Some Uzbek idioms reflect unique cultural elements that are not present in English. For instance, "kitob yuzini ochmoq" (to open the face of a book) implies starting to learn or study deeply, which highlights the cultural reverence towards books and learning, akin to opening something precious.

Examples and Comparative Analysis

- "*Sharp mind*" in English vs. "*O'tkir zehn*" in Uzbek:

Both phrases employ the metaphor of sharpness to denote intellectual quickness. This example illustrates a universal cognitive approach to conceptualizing mental agility as a form of sharpness, observable in both languages.

- "*Learn by heart*" in English vs. "*Yurakdan o'rganmoq*" in Uzbek:

These expressions share the conceptual metaphor associating the heart with deep emotional and cognitive processes. The use of "heart" in both languages suggests a common cultural metaphor where the heart is not just a physical organ but a symbol of inner depth and emotion, which can also encompass intellectual endeavors.

- "*Aql qobiliyatlarini ko'rsatmoq*" (to demonstrate intellectual abilities):

This Uzbek phraseological unit reflects cognitive semantic features of metonymic representation and conceptual metaphor. It indirectly represents intellectual abilities through the action of demonstration, similar to the English expression "showing one's intellectual prowess."

- "*O'ylab chiqarmoq*" (to come up with an idea):

This Uzbek expression utilizes metaphorical extension to convey the act of generating ideas or solutions, similar to English phrases like "to brainstorm" or "to think outside the box."

- "*Aqlini parvarish qilmoq*" (to cultivate one's mind):

This Uzbek phraseological unit uses the metaphor of cultivation to describe the development of intellectual abilities, akin to the English "cultivate one's intellect." Both expressions utilize agricultural metaphors, suggesting a cross-cultural appreciation of nurturing and growth in the context of intellectual development.

- "*Zakovatli*" (clever, witty):

The term "zakovat" involves wit or cleverness and is often used to describe quick and resourceful thinking. The English equivalent might be "quick-witted," where both languages use speed as a metaphor to describe rapid mental processing.

- "*Yorug' fikrli*" (enlightened thinking):

This phrase uses light as a metaphor for knowledge and understanding, similar to the English "enlightened." Both languages use light as a universal metaphor for knowledge and clarity, reflecting a shared cognitive schema across cultures.

When comparing the cognitive semantic features and cultural contexts of the English and Uzbek idiomatic expressions, we observed interesting parallels and differences in how intellectual abilities are conceptualized across the two languages. For example,

English Idiom "*Bright as a button*"

Cognitive Semantic Features: This idiom uses the metaphor of brightness associated with intelligence, suggesting clarity, alertness, and liveliness. Buttons, being small and shiny, enhance this imagery, focusing on something small yet conspicuous because of its perceived 'brightness'.

Cultural Context: In Western cultures, brightness is often associated with sharpness and alertness. The use of 'button' might add a touch of endearment, reflecting a positive view of intelligence as something admirable and delightful.

"*Sharp as a tack*"

Cognitive Semantic Features: Sharpness here is metaphorically linked to acuteness and effectiveness, suggesting high mental sharpness akin to the physical point of a tack, which penetrates easily. The metaphor emphasizes quick thinking and incisive intellect.

Cultural Context: The value placed on being "sharp" reflects a cultural appreciation for quick and effective reasoning abilities, prized in fast-paced, efficiency-oriented environments.

"*Not playing with a full deck*"

Cognitive Semantic Features: This idiom employs the metonymy of a 'full deck' of cards to represent a complete set of cognitive faculties. The implication is that missing cards (cognitive faculties) lead to ineffective thinking or behavior.

Cultural Context: The phrase humorously implies cognitive deficiency, using the game of cards—a common cultural element—as a metaphor. This reflects a perhaps more casual or humorous approach to discussing mental capabilities or challenges.

Uzbek Idioms

"*Aql bovar qilmaydi*"

Cognitive Semantic Features: The phrase literally means "It is beyond comprehension," using the word "aql" (mind, intellect) to denote something that the intellect cannot grasp. This idiom emphasizes the limits of human cognition.

Cultural Context: In Uzbek culture, this might reflect a philosophical or humble acknowledgment of the boundaries of human understanding, indicating a respect for the complexity and mystery of certain ideas or phenomena.

"*Aqlga sig'maydi*"

Cognitive Semantic Features: Translating to "It does not fit into the mind," this idiom also uses "aql" but focuses on the spatial metaphor of fitting. It suggests that some concepts or facts are so vast or complex that they exceed the 'space' available in the mind.

Cultural Context: Similar to "Aql bovar qilmaydi," this expression might underscore a cultural reverence for vast, incomprehensible truths or wisdom, highlighting a view of the mind as a container with finite capacity, which can be overwhelmed by greater realities.

Comparative Analysis

Conceptual Metaphors and Metonymy

Both languages use metaphors and metonymy to describe intellectual abilities or their lack. English idioms frequently use qualities like brightness and sharpness as metaphors for intellect. Uzbek idioms, conversely, often frame intellect in terms of spatial capacity – what can or cannot be contained or comprehended by the mind.

Cultural Values: The English idioms reflect a culture that highly values acuity and mental agility, often in a light-hearted or humorous manner. The Uzbek expressions, however, reveal a cultural perspective that emphasizes the awe and respect for things that are beyond human understanding, possibly reflecting deeper philosophical or spiritual inclinations.

This analysis reveals how idioms in different languages not only provide insight into common ways of thinking about intelligence but also illustrate broader cultural priorities and values surrounding human intellectual capacities.

Cultural Specifics in Uzbek

"*Bilinning ko'zi ochiq*" (one who has the eyes of knowledge opened) is an interesting Uzbek idiom that suggests a person who has gained insight or understanding. The metaphor of "eyes" and "opening" symbolizes the acquisition of knowledge as an act of seeing or revealing, which is somewhat echoed in the English phrase "eye-opening," though used more broadly in English.

The use of these cognitive semantic features in phraseological units reflects an underlying cognitive model that sees mental capacity in terms of physical properties or objects. This model aids in processing and communicating abstract concepts by grounding them in more tangible experiences (Gibbs, 1994). The metaphorical and metonymic expressions in these units not only enhance communication but also serve a cognitive function by structuring our perception of intellectual abilities in inherently relatable terms. These cognitive structures are not arbitrary but rooted in bodily and physical experiences, as posited by embodied cognition theories. The implication is that our language related to intellect is deeply influenced by how we physically interact with the world, providing a scaffold for abstract thinking.

The comparative analysis of English and Uzbek phraseological units pertaining to human intellectual abilities reveals both similarities and differences in cognitive semantic features. While both languages utilize metaphor, metonymy, and idiomatic expressions to convey concepts related to intellect, cultural and linguistic factors influence the specific manifestations of these features.

In English, metaphorical extensions such as "*bright idea*" and "*sharp mind*" are common, emphasizing visual and sensory imagery to convey cognitive concepts. Similarly,

Uzbek phraseological units like "o'tkir zehn" (sharp mind) exhibit parallel metaphorical usage. Metonymic connections, such as "use your head" in English and "boshni ishlatish" (head working) in Uzbek, reflect the association of specific body parts with intellectual processes in both languages.

However, cultural nuances shape the expression of cognitive semantic features. For instance, while English phrases like "swallowed a book" and "walking encyclopedia" emphasize the acquisition of knowledge through reading, Uzbek idioms like "kitob yutgan" reflect a cultural emphasis on oral tradition and storytelling. Additionally, linguistic differences influence the prevalence of certain metaphors and idiomatic expressions, reflecting unique cultural perspectives on intellect and cognition.

The parallel analysis of Uzbek and English phraseological units reveals both universal cognitive schemas and culturally specific expressions. Metaphors of light, sharpness, and physical activity in describing intellectual abilities suggest common underlying cognitive processes across languages. However, the particular choice of expressions and the prevalence of certain metaphors can vary significantly, reflecting unique cultural experiences and values.

While both English and Uzbek employ metaphors and metonymies to describe intellectual abilities, the specific cultural references and the sensory domains they employ can vary. For instance, English might use more diverse metaphors spanning different sensory experiences, while Uzbek might focus more intensively on visual and physical metaphors (vision and touch). While both English and Uzbek phraseological units share cognitive semantic features such as metaphorical extensions and metonymic representations, there may be variations in the specific metaphors, idioms, and cultural nuances employed in each language. For instance, Uzbek expressions may draw on cultural references and linguistic traditions unique to Central Asia, resulting in distinct cognitive semantic patterns compared to English. While many cognitive semantic features are shared between English and Uzbek, cultural variations affect the expression and emphasis of certain concepts. For instance, the use of physical acts in Uzbek (e.g., "kitob yutgan") to express intellectual attainment may reflect a more visceral, tangible connection to knowledge in Uzbek culture compared to English. Additionally, certain metaphors may be culturally specific due to differing environmental and historical contexts, affecting how abstract concepts are linguistically encoded.

Additionally, certain metaphors may be culturally bound. For example, the reverence for books in Uzbek might be expressed through idioms that do not have direct equivalents in English, reflecting the particular cultural values placed on education and literary learning in Uzbek society.

Cultural and linguistic factors play a significant role in shaping the conceptualization of human intellectual abilities in English and Uzbek phraseological units. In English, the influence of Western literary traditions and scientific discourse is evident in expressions like "Eureka moment" and "out of the box thinking," reflecting a cultural emphasis on individual creativity and innovation. In contrast, Uzbek phraseological units often draw on Islamic and Central Asian cultural heritage, as seen in expressions like "zakovatli" (clever, witty) and

"yorug' fikrli" (enlightened thinking), which incorporate religious and philosophical elements. Linguistic considerations, such as grammatical structures and word formation patterns, also reflect cultural values and social norms, influencing the choice and usage of phraseological units related to intellect.

Findings

Cognitive Semantic Features

Both English and Uzbek phraseological units related to human intellectual abilities exhibit common cognitive semantic features such as metaphorical extensions, metonymic representations, image schemas, and conceptual metaphors. These features highlight the underlying cognitive processes involved in conceptualizing intellect and reflect universal patterns of human thought and language use.

Metaphorical Extensions

Both languages employ metaphorical extensions to convey abstract concepts related to intellect, utilizing imagery from various domains such as light, sharpness, physical actions, and spatial orientation. These metaphors serve to make abstract concepts more tangible and accessible by grounding them in concrete sensory experiences.

Metonymic Representations

English and Uzbek phraseological units often rely on metonymy to indirectly represent intellectual abilities through associated concepts or actions. This indirect representation allows for the expression of complex cognitive processes in succinct and evocative ways, enhancing communication and comprehension.

Image Schemas

Both languages structure certain phraseological units around image schemas, reflecting recurring patterns of sensory-motor experiences that underlie conceptualizations of intellect. These image schemas provide cognitive frameworks for understanding abstract concepts by mapping them onto more tangible experiences.

Conceptual Metaphors

English and Uzbek phraseological units frequently rely on conceptual metaphors to map abstract concepts onto concrete domains, facilitating understanding and communication. These metaphors reveal underlying cognitive conceptualizations of intellect and highlight the pervasive influence of metaphorical thinking in language use.

Cultural Specificities

While both languages share common cognitive semantic features, cultural and linguistic factors influence the specific manifestations of these features. Cultural nuances shape the expression of cognitive semantic features, leading to variations in metaphorical choices, idiomatic expressions, and cultural references related to intellect.

Conclusion

In conclusion, English phraseological units related to human intellectual abilities richly demonstrate the use of cognitive semantic features like metaphor, metonymy, and personification. These features not only reflect cultural perceptions of intellect but also contribute to our cognitive operations by structuring complex ideas in comprehensible ways. Such an analysis underscores the integral role of cognitive semantics in understanding how language shapes and is shaped by human cognition.

The comparative analysis of phraseological units in English and Uzbek reveals both universal and unique cognitive semantic features. While both languages utilize similar metaphoric structures to conceptualize intellectual processes, the specific cultural contexts influence how these ideas are expressed. Understanding these nuances provides deeper insights into how different cultures use language to frame and communicate concepts related to human intellectual abilities. Such studies not only enrich our understanding of cognitive linguistics but also highlight the profound impact of cultural factors on language use. This study has demonstrated that both English and Uzbek richly utilize cognitive semantic features through phraseological units to describe intellectual abilities. While sharing some universal cognitive schemas, these languages also exhibit unique cultural variations that affect how such abilities are linguistically encoded.

Understanding the cognitive semantics of phraseological units illuminates how deeply language is connected to human thought processes. It also showcases the profound impact of cultural contexts on the ways cognitive concepts are framed and understood. Future research could expand this comparative analysis to other language families and cultural groups to explore further universality and variability in cognitive conceptualizations. Additionally, experimental studies could empirically test the impact of these phraseological units on cognitive processes such as memory, perception, and problem-solving, providing deeper insights into the cognitive effects of language use.

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