

**ANALYSIS OF PHRASEOLOGICAL UNITS CONTAINING THE COMPONENT  
“INTELLECT” IN ENGLISH AND UZBEK LANGUAGES BASED ON THE  
SEMANTIC FIELD METHOD**

Samarkand State Institute of Foreign Languages  
Faculty of Foreign Languages of Payariq  
**Ma'rufova Nigina Erkin qizi**  
nmarufova01@gmail.com  
+998 99 637 0104

Supervisor: PhD.v.v.b dotsent **Farrux Musoyevich Usmanov**

**Annotation:** This article presents a comparative-typological analysis of phraseological units centered on the concept of “intellect” in the English and Uzbek languages. By employing the semantic field method, the study categorizes phraseological units into specific micro-fields, such as “High Intellectual Ability,” “Lack of Intellect/Stupidity,” “Intellectual Maturity,” and “Mental Effort.” The research aims to reveal the linguistic and cultural nuances of how “intellect” is conceptualized in two genetically and typologically different languages. The analysis highlights the extensive use of somatic components (*head, brain, mind* in English; *bosh, miya, aql* in Uzbek) and metaphorical transfers (intellect as light, weight, or sharpness). The findings indicate significant isomorphism in the anatomical representation of mental capacity, while allomorphic features appear in the cultural associations: English PUs often emphasize the speed and efficiency of the mind, whereas Uzbek PUs frequently link intellect with age, experience, and moral character (“*Aql yoshda emas, boshda*”). This study contributes to the fields of cognitive linguistics, phraseology, and linguoculturology by providing a structured semantic map of the intellectual domain in both languages..

**Keywords:** Phraseological units, intellect, English language, Uzbek language, semantic field method, comparative analysis, somatic components, cognitive linguistics, linguoculturology, mental ability.

**Introduction**

In the contemporary linguistic paradigm, language is recognized not merely as a tool for communication but as a “cultural code” that preserves the unique worldview, traditions, and values of a nation. Among the various layers of language, phraseology stands out as the most expressive and culturally saturated domain. Phraseological units (PUs) - idioms, proverbs, and set expressions - act as a linguistic treasury, capturing the collective experience and moral judgments of a people. One of the most significant and universal concepts in human experience is “intellect.” As a multifaceted psychological and social construct, intellect encompasses cognitive abilities, wisdom, mental agility, and the capacity for judgment. This research focuses on the analysis of phraseological units containing the component “intellect” (and its synonyms such as *mind, brain, aql, zakovat*) in the English and Uzbek languages.

The conceptualization of intellect is deeply embedded in the “linguistic picture of the world.” While the biological basis of human thought is universal, the way different cultures perceive, evaluate, and verbalize mental capacity varies significantly. To provide a structured and scientific analysis of these variations, this study utilizes the semantic field method. By grouping phraseological units into micro-fields - such as “high intellectual ability,” “lack of intelligence,” and “intellectual effort” - this research aims to identify both isomorphic (universal) and allomorphic (culture-specific) features. Comparing English, a Germanic language, with Uzbek, a Turkic language, provides a rich ground for cross-cultural analysis, revealing how historical, social, and geographical factors shape the idiomatic representation of the human mind.

Ultimately, this study seeks to contribute to the broader fields of contrastive phraseology and linguoculturology .

### ***Literature Review***

The theoretical framework of this study is situated at the intersection of general phraseology, cognitive linguistics, and the theory of semantic fields. The study of phraseology has a long and robust tradition in both Western and Eastern linguistics. In English linguistics, the foundational works of A.V. Kunin (1986) provide a rigorous classification of phraseological units based on their structural and semantic stability. Kunin emphasized that idioms are not just fixed phrases but are carriers of national identity [2]. Similarly, in Uzbek linguistics, the pioneer of phraseology Sh. Rahmatullayev (1992) laid the groundwork with his comprehensive phraseological dictionaries, categorizing Uzbek idioms based on their grammatical and semantic properties [5].

The semantic field method, which serves as the primary analytical tool for this research, was first developed by German scholar Jost Trier (1931) and later refined by Leo Weisgerber. The core tenet of this method is that words and phrases do not exist in isolation but form an interconnected system or “field” based on a shared concept [7]. In modern linguistics, scholars like A.S. Balashova and J. Lyons have applied this method to organize the vocabulary of various languages into logical clusters. By applying this to “intellect,” we can observe how phraseological units orbit around a central “core” (the concept of mind) and branch out into peripheral meanings.

From a cognitive perspective, the conceptualization of intellect is often achieved through metaphors. Lakoff and Johnson (1980), in their seminal work *Metaphors We Live By*, argue that abstract concepts like the “mind” are understood through more concrete “source domains.” For instance, both English and Uzbek utilize the somatic metaphor, where the head or brain represents the seat of intelligence [3]. Research by N. Mahmudov (2012) on the “Uzbek linguistic picture of the world” highlights that in Uzbek culture, *aql* (intellect) is often personified or linked to moral virtues, whereas Western perspectives, as noted by Z. Kövecses (2010), frequently utilize the “machine” or “tool” metaphor for the mind (“*sharp as a tack*”) [4].

Furthermore, recent comparative studies by Uzbek scholars such as Sh. Safarov (2006) and D. Ashurova (2018) have moved toward linguoculturology, examining how proverbs and idioms reflect the specific mentality of the Uzbek people. Safarov emphasizes that for the Uzbek speaker, intellect is often associated with age and experience (“*Aql yoshda emas, boshda*”), a nuance that may differ from the English emphasis on innate mental speed or “cleverness” [6]. Despite these valuable contributions, a structured semantic field comparison of English and Uzbek phraseology specifically focusing on the “intellect” component remains limited. This research fills that gap by synthesizing the semantic field method with contrastive linguistic analysis [1].

### ***Methodology***

The methodology of this research is grounded in a qualitative, comparative-typological framework, integrating principles from contrastive phraseology and cognitive linguistics. The primary objective is to identify how the concept of “intellect” is verbalized through phraseological units (PUs) in the English and Uzbek languages. To ensure a systematic analysis, the study employs the Semantic Field Method, which allows for the organization of abstract idiomatic expressions into structured logical clusters [8].

The research process was conducted in the following stages:

**Data Collection and Selection:**

The corpus for this study was compiled from authoritative lexicographic sources. For English, phraseological units were extracted from the *Oxford Dictionary of Idioms* and the *Longman Dictionary of English Idioms*. For Uzbek, data were gathered from Sh. Rahmatullayev's *O zbek tilining frazeologik lug'ati (Phraseological Dictionary of the Uzbek Language)* and *O zbek xalq maqollari (Uzbek Folk Proverbs)* [9]. The selection criteria focused on PUs containing the components "mind," "brain," "intellect," "wit," and their Uzbek equivalents "aql," "zakovat," "idrok," and "miya."

**Semantic Field Categorization:**

Using the Semantic Field Method, the selected PUs were mapped onto a hierarchical structure consisting of a core (the general concept of intellect) and several micro-fields. These micro-fields include:

- High Intellectual Ability/Cleverness (*a bright spark, aqli raso*).
- Lack of Intellect/Stupidity (*not have a bean in one's head, miyasi g'alvir*).
- Mental Effort/Thinking Process (*rack one's brains, bosh qotirmoq*).
- Intellectual Maturity and Wisdom (*have a head on one's shoulders, aql yoshda emas, boshda*).

**Comparative-Typological Analysis:**

A comparative analysis was performed to determine instances of isomorphism (similarities) and allomorphy (differences) between the two languages. This involved examining the somatic components (body parts) used in metaphors and the cultural connotations associated with mental capacity in each language. Comparative-Typological Analysis is a fundamental linguistic method used to study the structural, semantic, and functional characteristics of two or more languages, regardless of their genetic relationship. In the context of this research - comparing English (a Germanic language) and Uzbek (a Turkic language) - this methodology allows us to identify universal human cognitive patterns and specific national-cultural nuances [10].

**Conclusion**

In conclusion, the analysis of phraseological units containing the component "intellect" through the semantic field method reveals profound insights into the cognitive and cultural landscapes of the English and Uzbek peoples. The study confirms that while the biological nature of human thought is universal, its idiomatic expression is deeply influenced by national mentality and historical experience.

The research identified significant isomorphism in the use of somatic metaphors. In both English and Uzbek, the "head" and "brain" serve as the primary lexical kernels for expressing intelligence. Both languages conceptualize intellect as a physical substance that can be "sharp," "heavy," "empty," or "full." This suggests a shared human tendency to ground abstract cognitive abilities in concrete anatomical reality.

However, the allomorphic features are more culturally distinctive. English phraseology tends to emphasize the speed and efficiency of the intellect, often utilizing metaphors related to technology, light, and sharpness. In contrast, Uzbek phraseology frequently links intellect with morality, age, and life experience. In Uzbek culture, *aql* (intellect) is not merely a cognitive function but a spiritual quality associated with "humility" and "ancestral wisdom" ("*Aql behahoga olingan boylik*"). Furthermore, the Uzbek semantic field of intellect is more closely

tioned to the concept of the "heart" and "soul," reflecting an Eastern philosophical unity between emotion and reason.

#### Reference:

1. Ashurova, D. U. (2018). *Cognitive Linguistics*. Tashkent: Vneshinvestprom.
2. Kunin, A. V. (1986). *A Course in Modern English Phraseology*. Moscow: Higher School.
3. Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press.
4. Mahmudov, N. (2012). *Tilning ijtimoiy tabiati (The Social Nature of Language)*. Tashkent: Fan.
5. Rahmatullayev, Sh. (1992). *O zbek tilining frazeologik lug ati*. Tashkent: Qomuslar bosh tahririyati.
6. Safarov, Sh. (2006). *Kognitiv tilshunoslik (Cognitive Linguistics)*. Sangzor nashriyoti.
7. Trier, J. (1931). *Der Deutsche Wortschatz im Sinnbezirk des Verstandes*. Heidelberg.
8. Nurmonov, A. (2002). *Tanlangan asarlar (Selected Works: Systemicity in Language)*. Tashkent: Akademnashr.
9. [Rahmatullayev, Sh. \(1992\). O zbek tilining frazeologik lug ati \(Phraseological Dictionary of the Uzbek Language\)](#). Tashkent: Qomuslar bosh tahririyati. (The primary source for Uzbek phraseological data).
10. Rasulov, R. (2011). *Umumiy tilshunoslik (General Linguistics)*. Tashkent: Fan va texnologiya. (Contains methodologies for semantic field analysis).