

COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS
EXPRESSING INTELLECTUAL ABILITY (BASED IN ENGLISH AND
UZBEK LITERARY PROSE)

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Abstract: This study compares phraseological units that describe human intellectual abilities in English and Uzbek. Phraseological units reflect a country's cultural heritage by showing how people think and what they have experienced as a group. The study looks at idioms that have to do with intelligence, wisdom, and foolishness to find out what universal cognitive processes and culturally specific values shape these phrases. The study shows that both languages have some basic conceptual metaphors in common, but they differ a lot in how they frame evaluations and what they focus on culturally. English phrases often stress logic, personal success, and getting things done quickly, while Uzbek idioms often stress moral wisdom, group harmony, and spiritual enlightenment.

Keywords: Phraseological units, idioms, comparative analysis, intellectual ability, cognitive linguistics, conceptual metaphor, English language, Uzbek language, literary prose, linguocultural analysis, cultural values, gender stereotypes, wisdom, intelligence, foolishness, mental capacity, cognitive processes, moral wisdom

INTRODUCTION

Language is more than just a way to talk to each other; it is also a storehouse of a people's history, knowledge, and way of seeing the world. Phraseological units, which are stable, figurative expressions that capture the essence of human experience in a way that is easy to remember, are the best example of this. They talk about a lot of different parts of human life, but phrases that have to do with intelligence are especially interesting. What are the different ways that cultures think about intelligence? What kinds of metaphors do they use to talk about a smart



mind or a dumb move? This article looks at these questions by comparing phraseological units in English and Uzbek, using examples from literary prose to show how these two different language traditions show the human mind.

Theoretical foundations of phraseological units expressing intellectual ability in English and Uzbek

When studying idioms, or phraseological units, you need a framework that can explain both how they are put together and how deep they are in culture. Phraseological units are groups of words that stay the same and whose figurative meaning can't be figured out by looking at the words that make them up. They are one of the most complicated but beautiful parts of any language, showing the national mindset and social experience of the people who speak it. Cognitive linguistics gives us very useful tools for figuring out how these phrases work. Lakoff and Johnson came up with the idea of conceptual metaphor, which says that we understand abstract ideas like intelligence through real-life experiences. When we finally understand something, we might say "seeing the light" because of the metaphor "knowing is seeing." This cognitive approach shows that idioms are not random; they come from the way our brains make sense of the world through our physical experiences. When you look at phraseological units for intellect in both English and Uzbek, you can see right away that they have a lot in common. Both languages utilize the same fundamental metaphors to elucidate the functioning of the mind, indicating a universal cognitive foundation for human thought processes regarding thinking.

Both languages use the metaphor of sharpness a lot. People who speak English say that someone has a "keen mind" or that they are "as sharp as a tack," which means that their mental sharpness is like the sharpness of a cutting edge. Uzbek perfectly reflects this with phrases like "zehni o'tkir" or "aql o'tkir," which both mean "sharp mind" or "sharp intellect." The main metaphor is the same, but the cultural meaning can be different. For example, in English, "sharpness" can mean being competitive and making strong arguments, while in Uzbek, "sharpness" can mean having inner wisdom and moral strength. Light is another strong metaphor



that everyone can relate to. We say someone has a “bright mind” in English, and we call a moment of sudden understanding a “light bulb moment.” “Seeing the light” means finally understanding a hard idea. Uzbek language is full of similar images, the most beautiful of which are “aql nuri,” which means “the light of intellect,” and “aql charog’oni,” which means “the lantern of intellect.” But in this case, the cultural setting gives it a deeper spiritual meaning. In Uzbek culture, this light, or “nur,” is strongly associated with divine guidance, moral purity, and spiritual enlightenment. This connects intellectual light directly to moral and religious values. Speed and motion are also common areas of thought. English values cognitive agility with phrases like “quick on the uptake” and “fast thinker.” Uzbek also recognizes this trait with the word “chaqqon aql,” which means “quick mind.” But different cultures may see this speed in different ways.

English culture often values quick thinking as practical and efficient, but Uzbek culture, which values careful thought and considered wisdom, may see too much haste as potentially reckless and instead value the balanced, thoughtful mind that takes its time to come to a conclusion.

Cultural and ethical aspects. In addition to these shared metaphors, the way phrases are put together in each language shows different cultural values and priorities. A lot of English idioms show a way of thinking that is based on reason, individualism, and getting things done. The idea of the “cool head” means being able to control your emotions and think clearly. Phrases like “having a good head on your shoulders” or “being a walking encyclopedia” praise people who are knowledgeable and good at common sense. “Thinking outside the box” means valuing creativity and new ideas as ways to be successful in life and work. Uzbek phraseology, on the other hand, puts intelligence in a bigger picture of moral wisdom and group harmony. The Uzbek word for “intellect” often includes the heart, or “yurak,” to show that true wisdom is about finding a balance between emotions and morals. The idea of keeping the mind and heart in harmony, “aql bilan yurakni uyg’un tutmoq,” is a beautiful way to put this. Knowledge is not complete without moral guidance. The “donishmand oqsoqol,” or wise elder, is not



just someone who has a lot of knowledge. They also have moral authority, experience, and a concern for the well-being of the community. This difference in culture can also be seen in the different meanings these phrases have when used to judge something. Positive evaluations in English celebrate individual ability by calling someone a “great mind,” a “genius,” or someone who is “street smart” for practical intelligence. In Uzbek, positive idioms often talk about the mind as a valuable resource. For example, “koni aql” means “a mine of intellect,” and “aqli raso” means “a perfect and complete mind.” Negative reviews are just as revealing. English makes fun of stupidity by using vivid images of emptiness or dullness, like empty-headed, thick-headed, or, in a funny way, not the sharpest tool in the shed. Uzbek uses equally colorful phrases, like “aqlsiz echki,” which means “a brainless goat,” and the striking “miyasi suv bo’lgan,” which means “someone whose brain has turned to water,” to suggest a complete loss of cognitive substance. The word “kallavaram,” which means “blockhead,” also focuses on density and obstruction instead of sharpness.

When these phraseological units are used in literary prose, they are very helpful for characterizing people, and their use often shows gender stereotypes that are common in each culture. Looking at how idioms describe the intelligence of men and women can help us understand traditional gender roles and expectations. In both English and Uzbek literature, men are often thought of as logical, authoritative, and sharp. The “wise old man” in English fiction is a type that stands for wisdom that has been built up over time and rational advice. People who say a young man has a “man of sense” or a “keen mind” are putting him in a position of power and competence. Uzbek literature also honors the “donishmand oqsoqol,” the wise elder whose advice guides the community, and the “aqli o’tkir yigit,” the young man with a sharp mind who is meant to be a leader. On the other hand, the way we think about women’s intelligence is often through different lenses. The phrase “woman’s intuition” is part of English. It recognizes a kind of perceptive ability but sets it apart from logical, rational thought. People often say that this intuition is emotional, instinctive, and mysterious instead of analytical. The “oqila



ayol,” or wise or sensible woman, and the “farosatli ayol,” or insightful woman, are two characters in Uzbek literature. These words praise a kind of intelligence that is closely linked to moral judgment, running a household, and skillfully managing social relationships. This wisdom is often seen as working in the home and social spheres instead of the public and intellectual spheres, which are mostly male-dominated. In conclusion A comparison of phraseological units that show intellectual abilities in English and Uzbek literary prose shows a wide range of universal and culturally specific ways of thinking. Both languages use the same basic metaphors of sharpness, light, and motion to help people understand the abstract world of the mind. This is because both languages are based on the same human experience. Still, the cultural and historical currents that run through each language give these metaphors their own unique meanings and values. English phrases suggest a way of looking at the world where intelligence is mostly a tool for personal success, logical problem-solving, and practical innovation. It honors the smart, quick, and creative mind. Uzbek idioms, which come from Eastern moral philosophy and community life, see intelligence as a way to gain spiritual knowledge, moral guidance, and peace in the community. In this tradition, true wisdom is when the heart and mind work together, and the best way to show it is by helping others. By looking at how these language differences show up in literary prose, we not only learn more about the richness of each language, but we also get a deep understanding of how different cultures understand and value one of the most important human traits. The study shows how important it is to use a linguocultural approach to understand how language not only reflects but also shapes how we see what it means to be smart, wise, and fully human.

CONCLUSION

In conclusion, the comparative analysis of phraseological units denoting intellectual capabilities in English and Uzbek literary prose uncovers an intriguing interaction between universal cognition and cultural identity. Both languages use a common set of embodied metaphors, like sharpness, light, and motion, to talk about the mind's abstract domain. But the cultural and historical backgrounds of each



language give these metaphors their own special meanings. The way English is used often suggests a worldview in which intelligence is a tool for personal success, logical thinking, and solving problems in a practical way. Uzbek idioms, on the other hand, see intelligence as a source of moral guidance, spiritual enlightenment, and social harmony, which are all deeply rooted in Eastern traditions. By examining these disparities, the study highlights the significance of a linguocultural perspective in comprehending how language both mirrors and influences our perception of human attributes.

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