

e-ISSN 3060-5059

DOI: 10.67227



IJTIMOYIY-GUMANITAR SOHADA ILMIY-INNOVATSION TADQIQOTLAR

ILMIY METODIK JURNAL

Scientific and Innovative Research in
Social and Humanitarian Studies

Vol. 3 • Issue 10

2026



Founded in 2024



publishscience.uz



publish_science_journal@mail.ru



PEER REVIEWED • OPEN ACCESS

INGLIZ VA QORAQALPOQ TILLARIDA AQLLILIKNI IFODALOVCHI FRAZEOLOGIK BIRLIKLAR

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Annotatsiya.

Frazeologik birliklar tilning leksik va madaniy tizimida muhim o'rin tutadi, chunki ular nafaqat ma'nolarni, balki madaniy jihatdan ahamiyatli obrazlar, qadriyatlar, baholash mezonlari hamda insoniy fazilatlarni konseptuallashtirish usullarini ham o'zida mujassam etadi. Mazkur tadqiqotda insonni aqlli, zukko, hozirjavob, bilimdon yoki yuqori aqliy salohiyatga ega shaxs sifatida tavsiflovchi ingliz va qoraqalpoq tillaridagi iboralar o'rganiladi.

Kalit so'zlar: frazeologik birlik, idioma, zukkolik, intellekt, ingliz tili, qoraqalpoq tili, qiyosiy tilshunoslik, lingvokulturologiya, metafora, aqliy qobiliyat.

ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ, ВЫРАЖАЮЩИЕ ИНТЕЛЛЕКТУАЛЬНЫЕ СПОСОБНОСТИ В АНГЛИЙСКОМ И КАРАКАЛПАКСКОМ ЯЗЫКАХ

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Аннотация.

Фразеологические единицы занимают важное место в лексической и культурной системе языка, поскольку они отражают не только значения, но и культурно значимые образы, ценности, оценки и способы концептуализации человеческих качеств. В данном исследовании рассматриваются английские и каракалпакские выражения, характеризующие человека как умного, сообразительного, находчивого, знающего или обладающего высокими интеллектуальными способностями.

Ключевые слова: фразеологическая единица, idioma, сообразительность, интеллект, английский язык, каракалпакский язык, сопоставительное языкознание, лингвокультурология, метафора, интеллектуальные способности.

PHRASEOLOGICAL UNITS EXPRESSING INTELLIGENCE IN ENGLISH AND KARAKALPAK LANGUAGES

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Abstract.

Phraseological units constitute an important part of the lexical and cultural system of a language because they encode not only meanings but also culturally significant images, values, evaluations, and ways of conceptualizing human qualities. The study examines English and Karakalpak expressions that characterize a person as clever, intelligent, quick-witted, knowledgeable, or mentally capable.

Keywords: phraseological unit, idiom, cleverness, intelligence, English, Karakalpak, comparative linguistics, linguoculturology, metaphor, intellectual ability.

Introduction. Phraseological units are distinctive linguistic units that reflect a people's cultural self-awareness. They indirectly mirror a people's worldview, social structure, and the ideology of their era. The idiomatic wealth of any language constitutes an asset of the national linguistic consciousness. Most idioms are untranslatable into other languages; through them, each nation reveals its character and its habitual, imagery-rich mode of speech. The influence of idioms imbues a language with vivid traits of national character and a unique flavour—distinguishing both languages rooted in centuries-old cultures and literary languages that are newly emerging through written tradition. The English language is exceptionally rich in idioms. Its idiomatic system encapsulates the vast historical experience of the people, reflecting the nation's way of life and culture. Indeed, by engaging with a foreign language, one simultaneously gains insight into a new national culture. When studying idioms, one must first address the evaluative nature of these units—a quality derived from their emotional significance. According to the definition provided by V. N. Telia, evaluation is understood as "a judgment regarding the value of the referent as a whole or of a specific property thereof." The presence of an evaluative component in idioms denoting a person's intellectual traits stems from the fact that "evaluative meanings always relate to the principles of existence and shape a value-based worldview—one that is invariably specific to a particular linguistic community" [8; 160]. It follows from the foregoing that intellect is a value: the presence of intellect is viewed positively, while its absence is viewed negatively. The term "intellect" was introduced by the Austrian scholar W. Stern in 1911. Phraseological units occupy a significant position in the lexical system of every language. They are stable

combinations of words characterised by semantic integrity, reproducibility, and a certain degree of structural stability. Unlike freely constructed word combinations, phraseological units frequently possess figurative meanings that cannot be completely derived from the meanings of their individual components.

Phraseology is particularly important for comparative linguistics because phraseological expressions provide valuable information about the conceptual and cultural worldview of a speech community. Studies of English and Karakalpak phraseology have demonstrated that the two languages share a number of universal phraseological principles while simultaneously displaying distinctive national-cultural features.

One of the important semantic domains represented in phraseology is the characterisation of human intellectual abilities. Cleverness, intelligence, wisdom, quick thinking, knowledge, and practical judgement are socially significant qualities and therefore receive extensive linguistic representation.

The present research focuses on phraseological units expressing cleverness in English and Karakalpak. The term "cleverness" is understood broadly here as the ability to think effectively, understand situations quickly, solve problems, demonstrate good judgement, and behave intelligently.

From a linguocultural perspective, phraseological units are especially valuable because their figurative components often represent culturally meaningful images.

Cleverness is closely related to the broader semantic field of intellectual ability. This field includes such concepts as intelligence, wisdom, knowledge, understanding, learning ability, quickness of thought, and practical judgement. It is important to distinguish cleverness from wisdom. Cleverness generally emphasises mental quickness and the ability to find effective solutions, whereas wisdom often implies experience, sound judgement, and moral understanding. Nevertheless, the two concepts overlap considerably in phraseological systems.

METHODOLOGY

There are various methods of organising phraseological units. Linguists have not yet developed a single principle for the classification of phraseological units. We will consider several classifications of phraseological units of the English language offered by different authors.

1. SEMANTIC CLASSIFICATION OF PHRASEOLOGICAL UNITS

The most well-known is the classification of Academician V. V. Vinogradov. In accordance with it, all phraseological units, from the point of view of the semantic unity of the components, are divided into three categories: phraseological fusions, phraseological unities, and phraseological combinations [2; 126]. It is well known that phraseological units arise from a free combination of words used in a figurative meaning. Let us analyse these types of phraseological units in use in modern English. Phraseological fusions, or idioms, are completely indivisible, indecomposable stable combinations, the general meaning of which does not depend on the meanings of the words that compose them: kick the bucket – to die.

Phraseological unities are stable combinations of words in which, in the presence of a single figurative meaning, the signs of semantic separation of components are clearly preserved: to spill the beans – to give away a secret. Phraseological combinations are stable expressions that include words with both free and phraseologically related meanings: a bosom friend – a close friend.

Sources of the origin of phraseological units in modern English are very diverse. In general, as A. Koonin points out, there are four groups [3; 40]:

1. Original English phraseological units.
2. Interlingual borrowings, that is, phraseological units borrowed from foreign languages by means of one or another type of translation.
3. Intralinguistic borrowings, that is, phraseological units borrowed, for example, from the American variety of the English language.
4. Phraseological units borrowed from other foreign languages.

English contains numerous phraseological expressions used to describe a person with a high level of intellectual ability.

RESULTS

1. PHRASEOLOGICAL UNITS WITH THE MEANING "CLEVER"

Phraseological units (idioms and set expressions) denoting clever people are classified semantically based on the specific type of intelligence, source domain, or evaluative nuance they convey.

One common conceptual model associates intelligence with the head. For example:

- have a good head on one's shoulders — to be intelligent and sensible;
- have one's head screwed on — to be practical and sensible;
- have a good head for something — to have a natural ability for a particular subject or activity.

In these expressions, the head functions as a metaphorical container of intelligence and judgement. The physical organ is transformed into a symbolic representation of intellectual competence.

Another productive metaphor associates cleverness with sharpness:

- sharp as a tack — very quick-witted or intelligent;
- sharp-witted — able to understand things quickly and respond intelligently;
- a sharp mind — a mind characterised by quick and accurate thinking.

The adjective sharp is particularly significant because its literal meaning refers to an object capable of cutting. In its figurative use, however, it denotes mental quickness. The conceptual relationship can therefore be represented as:

sharpness → mental quickness → cleverness

Another group of expressions is associated with mental control and awareness:

- have one's wits about one — to remain alert, sensible, and capable of thinking clearly;
- keep one's wits about one — to remain mentally alert, particularly in a difficult situation.

The noun wits is directly connected with intellectual capacity. These expressions conceptualise intelligence not simply as stored knowledge but as an active ability to react appropriately to circumstances.

English also uses expressions referring to brains:

- have brains — to be intelligent;
- use one's brains — to think carefully;
- pick someone's brains — to obtain information or ideas from someone knowledgeable.

These expressions demonstrate the close conceptual connection between the physical organ brain and the abstract concept of intelligence.

Thus, English phraseological units expressing cleverness can be grouped into several conceptual categories:

Semantic group	Examples	Main conceptual image
Head	<i>have a good head on one's shoulders</i>	head = intelligence
Sharpness	<i>sharp as a tack, sharp-witted</i>	SHARPNESS = QUICK THINKING
Brain	<i>have brains, use one's brains</i>	BRAIN = INTELLECT
Mental alertness	<i>have one's wits about one</i>	ALERTNESS = INTELLIGENCE
Practical judgment	<i>have one's head screwed on</i>	ORDERED HEAD = GOOD JUDGMENT

These expressions demonstrate that English frequently conceptualises intelligence through physical and functional characteristics.

PHRASEOLOGICAL REPRESENTATION OF CLEVERNESS IN KARAKALPAK

In the Karakalpak language, the semantic classification of phraseological units (PUs) denoting clever, intelligent, or wise people forms an essential part of the anthropocentric paradigm. Phraseological units denoting cleverness have not been studied individually in the Karakalpak language, but the somatic phraseological units of the Karakalpak and English languages have been studied comparatively in the works of K. Nurillaev [5].

The semantic classification of phraseological units denoting clever people in the Karakalpak language is organised below into logical subheadings.

1. SOMATIC-BASED PHRASEOLOGISMS (INTELLECT VIA BODY PARTS)

In Karakalpak culture, mental capacity is deeply tied to somatic components, primarily bas (head), miy (brain), or kóz (eye).

- Bası isleydi, miyi bar – a person whose head functions sharply; highly intelligent.
- Aqıl-esi pütün – literally "having a whole brain"; refers to someone who is rational, sound-minded, and highly capable of logical reasoning.
- Kózi ashıq – literally "open-eyed"; denotes a person who is clever, socially aware, perceptive, and knowledgeable.
- Bası úlken – literally "big-headed" (used positively in traditional folklore); implies a person possessing a massive reservoir of wisdom or a great intellect.

2. LIGHT AND CLARITY METAPHORS (INTELLECT AS ILLUMINATION)

Following the universal cognitive metaphor "Understanding is Light", several Karakalpak phraseologisms equate cleverness with visual clarity, brightness, or luminescence.

- Zeyini ótkir – possessing a sharp or clear mind; quick-witted and highly perceptive.
- Oyı tınıq – a person with "clear/transparent thoughts"; implies deep structural, logical, and unclouded reasoning.

3. PRAGMATIC & EXPERIENTIAL WISDOM (LIFE-SMART / CRAFTY)

Karakalpak phraseology heavily values practical intelligence gained through societal experience, age, and navigating life's difficulties.

- Unqıl shuñqılina shekem biletuğın – someone who knows a matter "from the thread to the needle"; highly meticulous, astute, and expertly knowledgeable.
- Qaynap pıskın adam / asshı-dushshını tatqan – literally "a cooked person" or someone who "has tasted bitter and sweet [of life]"; denotes a street-smart, experienced, and highly pragmatic individual.
- Qatıqlağ – defines a clever person who is incredibly well-informed, hears everything, and processes information rapidly.

4. SHARPNESS AND AGILITY METAPHORS (QUICK-WITTEDNESS)

These phraseological units denote rapid intellectual processing, high cognitive agility, and the ability to solve problems instantly.

- Júyrik oyılı – describes a highly sharp, quick-witted person who grasps concepts instantly.
- Aqıl toqtatqan – someone whose intellect is fully intact, mature, and structurally capable of instant, correct decision-making.

5. SPIRITUAL & TEXTUAL INTELLIGENCE (SCHOLARLY WISE)

Rooted historically in Eastern Islamic philosophy and literature, these expressions praise deep academic, scholarly, or philosophical wisdom.

• Aqli dārya – someone whose knowledge is "as vast as a river"; denotes a person of immense academic or spiritual wisdom.

- Tereñ oy, aql – deep wisdom.
- Keñ pikirlewshi – to think deeply.

Karakalpak phraseology also contains numerous expressions characterising human intellectual ability. As in English, the semantic field of cleverness is associated with such concepts as the head, mind, knowledge, wisdom, experience, and practical judgement.

Karakalpak phraseological expressions frequently reveal the close relationship between intellectual ability and socially appropriate behaviour. In other words, a clever person is not merely someone who can think quickly; cleverness may also involve the ability to understand circumstances, make an appropriate decision, and behave wisely.

This characteristic is particularly important from a linguocultural perspective. Phraseological units do not simply name an intellectual quality but evaluate the individual according to culturally established standards.

The conceptual relationship can therefore be represented as:

intelligence → understanding → good judgement → socially appropriate behaviour

Karakalpak phraseology also demonstrates the importance of wisdom and experience. Consequently, expressions referring to intellectual ability may overlap semantically with expressions describing a wise, experienced, or sensible person.

This feature reflects a broader characteristic of traditional Turkic linguistic culture in which knowledge and intelligence are frequently evaluated through a person's practical behaviour and relationship with society.

Research on Karakalpak phraseology has emphasised the importance of stable expressions as carriers of national-cultural imagery and as important stylistic resources of literary language.

DISCUSSION

The comparison of English and Karakalpak phraseological units reveals several common conceptual models.

One of the most universal conceptual associations is the relationship between the head and intelligence.

In both languages, the head may function as a metonymic representation of mental ability. This phenomenon is not accidental: human cognitive activity is conventionally associated with the head and brain.

Therefore, the conceptual metaphor can be expressed as: The head is the seat of intelligence. This represents a universal aspect of human conceptualisation rather than an exclusively English or Karakalpak cultural feature.

English particularly frequently uses the metaphor of sharpness to characterise intelligence. Expressions such as sharp-witted and sharp as a tack conceptualise cleverness as the ability to perceive and process information rapidly.

The underlying metaphor is: A clever mind is a sharp object.

The metaphor suggests precision, speed, and effectiveness.

Comparable semantic associations can be observed in Karakalpak phraseology, although the lexical realisation and imagery may differ. This illustrates an important principle of comparative phraseology: the underlying semantic concept can be universal while the linguistic image used to express it may be culture-specific.

A particularly important distinction concerns the relationship between cleverness and practical wisdom.

English expressions may emphasise quick thinking, mental sharpness, and intellectual capacity. Karakalpak expressions frequently combine intellectual ability with experience, judgement, and socially approved behaviour.

Thus, the conceptual structure may be represented as:

English: intelligence → quick thinking → effective response

Karakalpak: intelligence → understanding → experience → good judgement

This should not be interpreted as an absolute difference between the languages. Both linguistic systems contain expressions representing all of these meanings. Rather, the comparison suggests different tendencies in the distribution and cultural interpretation of phraseological imagery.

POSITIVE AND NEGATIVE EVALUATION

Phraseological units expressing cleverness can have both positive and negative evaluative meanings. Positive expressions describe a person as:

- intelligent;
- quick-witted;
- sensible;
- knowledgeable;
- resourceful;
- wise.

However, cleverness may also acquire a negative evaluation when excessive cleverness is associated with cunning, manipulation, or an attempt to outsmart others.

Consequently, the semantic field may be represented as:

cleverness → intelligence → positive evaluation

and

cleverness → cunning → negative evaluation

This duality is significant because phraseology frequently expresses not only objective characteristics but also the speaker's attitude toward those characteristics.

English and Karakalpak phraseological units differ considerably in grammatical structure because the languages

belong to different typological groups.

English is predominantly analytical, whereas Karakalpak is an agglutinative Turkic language. This difference influences the formal organisation of phraseological units.

English idioms often consist of relatively compact combinations of verbs, nouns, adjectives, and prepositions:

- have a good head on one's shoulders;
- have one's wits about one;
- sharp as a tack;
- use one's brains.

Karakalpak phraseological units, by contrast, may display more extensive morphological marking because grammatical relationships are frequently expressed through affixes.

Recent comparative research has noted that English and Karakalpak phraseological systems demonstrate typological differences while sharing important metaphorical and semantic patterns.

Therefore, phraseological equivalence should not be evaluated exclusively according to formal similarity. Two expressions can be structurally different but semantically and functionally equivalent.

Phraseological units expressing cleverness provide important information about the cultural values of a linguistic community.

In both English and Karakalpak, intelligence is positively evaluated. However, the concept is not limited to abstract intellectual capacity. A genuinely intelligent person is generally expected to demonstrate appropriate behaviour, understanding, and judgement.

The phraseological representation of cleverness therefore reflects a broader cultural concept of the ideal intelligent person.

In English, this ideal may be strongly associated with mental sharpness, quick thinking, practical sense, and intellectual ability.

In Karakalpak, the ideal may additionally emphasise wisdom, experience, social understanding, and appropriate conduct.

Such differences are especially important in translation. A literal translation of an idiom may preserve the lexical components but fail to communicate its cultural and evaluative meaning. Comparative phraseological analysis therefore has practical significance for translators, foreign-language teachers, and learners.

DISCUSSION

The comparative analysis demonstrates that phraseological units expressing cleverness belong to an important anthropocentric semantic domain. They describe one of the most socially valued human characteristics and consequently reflect the cultural expectations associated with an intelligent person.

The similarities between English and Karakalpak phraseology can be explained partly by universal human experience. People in different cultures associate cognitive ability with the head, brain, alertness, and the ability to respond effectively to problems.

At the same time, differences in phraseological imagery reflect national-cultural experience. Phraseological units are therefore simultaneously universal and culturally specific.

This conclusion corresponds to broader comparative research showing that English and Karakalpak phraseological systems contain both universal metaphorical patterns and distinctive national imagery.

The study also confirms that phraseological units should not be treated merely as decorative elements of speech. They perform important semantic, expressive, evaluative, and cultural functions.

CONCLUSION

The comparative study of English and Karakalpak phraseological units expressing cleverness demonstrates that both languages possess a rich repertoire of expressions representing intelligence, quick thinking, knowledge, wisdom, and practical judgement.

The most important common conceptual models include:

1. Head/brain → intelligence
2. Sharpness → quick thinking
3. Alertness → mental ability
4. Knowledge → intellectual competence
5. Intelligence → good judgement

Despite these similarities, the linguistic realisation of cleverness differs according to the structural and cultural characteristics of each language. English phraseological units frequently emphasise mental sharpness and quickness, while Karakalpak phraseology demonstrates a particularly close relationship between intelligence, wisdom, experience, and practical judgement.

Consequently, English and Karakalpak phraseological units expressing cleverness can be regarded as an important source for studying national linguistic worldviews. Their comparative investigation contributes to phraseology, linguoculturology, cognitive linguistics, translation studies, and foreign-language teaching.

Further research may expand the corpus of English and Karakalpak expressions and investigate their occurrence in literary texts, dictionaries, spoken discourse, and contemporary media. A corpus-based study would also make it possible to determine the frequency, stylistic distribution, and contextual functions of these phraseological units.

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