



MODERN CONCEPTS OF STUDYING PHRASEOLOGISMS IN THE FRAMEWORK OF FRAME REPRESENTATION AND THEORY OF CONCEPTUAL METAPHOR

Navruza Aliyeva

Researcher Of The Fergana State University Fergana, Uzbekistan

ABSTRACT

In the works of recent years along with pragmatic studies of phraseological units, which are still topical, emerged a confident trend for consideration of the phraseological units from the positions of pragmatic linguistics and cognitive linguistics. This article considers how the structures of linguistic knowledge are presented in human mind and how this mental structures take part in language comprehension and production. Further, frame modelling is analyzed in details, with examples on three languages, as the opportunity of structuring the cognition of meaning of the expressions. Moreover, here is conducted the separate consideration of slots of various frames, their meaning in language and the process of division into subframes; frame notion of metalexeme is also given. On the example of the concept of prominent American linguists is drawn attention to such a feature of phrase as the metaphor, imagery and is stated that metaphor does not extend beyond the sphere of language, but it also covers the sphere of thoughts. After reviewing the carried out works it must be concluded that, phraseology appear in the result of metaphorical transfer, reinterpretation of meaning of free word combinations. In every language the metaphor comes into existence based on the specificities of native speakers' mindset, which is related to ethnocultural and historical characteristics of country. In the result it is understood that, the majority of reviewed conceptual metaphors are identical in the researched languages. This confirms the fact that, metaphorical mechanism possesses universal nature.

KEYWORDS: - Frame modelling, slots, background knowledge, terminal, subframe, metalexeme, conceptual metaphor, phraseological unit, cognitive-logical connections.

INTRODUCTION

In modern scientific research, in particular, linguistic concepts, frame modeling as an opportunity for structuring knowledge has become widespread. In the frame structure, separate slots are allocated, which can be filled with specific information. Distinguish between frame script and frame schema, which are characterized by the static / dynamic nature of the knowledge frame

presented. Recently, in the mainstream of the cognitive direction, frame modeling has been repeatedly introduced to the analysis of phraseological units, where the slot, according to M. Alefirenko, "sets a certain parameter, a kind of position that can be filled with specific information in the semantic structure of the phraseme" [1, p. 13-16].

THE MAIN RESULTS AND FINDINGS



In linguistics, a frame is considered as a phraseological unit model. Scientists often see the frame modeling of phraseological units in the reproduction of dynamic and static logically ordered components of the script and in the establishment of the features of the variant verbalization of the slots of the invariant frame, which is the basis for the formation of the phraseological unit. Phraseologisms can represent one frame model in different ways, verbalizing different numbers of slots with different components.

Phraseologisms reflect, first of all, various processes of cognition by the animate subject of the surrounding world and himself in it [2, p. 25-26]. As an example of the application of the frame approach to the analysis of the semantics of phraseological units [3, p. 52-92] consider the frame 'mental activity' on the material of the English language. Frame semantics is discovered at the expense of background knowledge that reflects a highly specialized area of human activity. Background knowledge or presuppositions, ideas about the role of the designated phenomenon in the system of value orientations of the linguocultural community play a leading role in the formation of the semantics of these units, as well as in linguistic communication, in the process of interaction between communicants [4, p. 529-533].

We will consider the structure of the frame "mental activity" on the basis of comparing collocations of English and phrases of the Russian and Uzbek languages [5, p. 134-140]. This frame includes two subframes - 'subject' and 'content', which are specified by the corresponding slots and terminals. The structure of the "subject" subframe includes the slots "qualitative assessment of the subject", "qualitative assessment of the thinking process" and "state of thinking".

The 'qualitative assessment of the subject' slot covers the terminals: 'mind', 'stupidity', 'madness', filled with the corresponding phraseological units: (smart) - a man of sense, mental giant, as wise as Solomon, as wise as an owl, as sharp as a needle, mind of great capacity, be clear in one's mind; be in one's right mind; be of sound mind - a reasonable person, a mental giant, wise like Solomon, Wise like an owl, sharp as a needle, mind of great ability, be clear in your mind; be of sound mind - oil inson, yuxak itidor egasi, Salmondek alli, boyushday alli, ali atkir, qar narsaga etadigan aul, fikri tiniklik, fikran solomlik.

Term (stupid) - smart as paint, smart as a steel trap, bright as a young buck, wise guy, smart Alec (k), wisenheimer, mental midget, smart guy, bright specimen, as clever as a cartload of monkeys, as clever as a wagonload of monkeys - smart as paint, smart as a steel trap, smart as a young deer, smart guy, smart Alec, wise gamer, mental dwarf, vivid example, smart as a cart with monkeys - aqli sochi kabi qisqa, alifni kaltak deidi, Ali desang, Vali deidi, devor bulmasa kochani karadi.

The term (crazy) - bereft of reason - (crazy) - devoid of reason - aqldan begona, tomi kegan, boshiga kurt tushgan.

The slot 'qualitative assessment of the process of thinking' includes the terminal 'way of thinking' and 'state of thinking', represented by phraseological units: think inside the box, on the same page, on the same wavelength - think logically, thinking outside the box - mantle fikr yuritish, no standard fikrlash; think outside the box - think creatively - izhodiyy fikrlash; have a mind of one's own - think critically - tanidiy fikr; think positively, think optimistically, think big - to think positively - izhobi fikrlash; think negatively - to think negatively - salbiy fikr; think twice about something - to think how it should be - yahshilab yilab kyirish; think out (something) -



omissions in thought - nazardan qochirish; to have a long think about smth - too convoluted reasoning - chalkash fikr; to think hard - slow-witted - sust fikrlash.

The subframe 'content' includes the slot 'qualitative assessment of the content of thinking' and the terminal 'state of mind', which is filled with the corresponding phraseological units: to feel doubt - coat ostiga olish - don't bet on it, be lost (or at a loss) for words, be miles away, in a fog, one's thoughts are in a muddle, scramble sb's brains, mental jam, mental / writer's block, at (one's) wits' end, not know if / whether one is coming or going and not to know what to do for the best, his mind / brain was reeling, make smb's head spin / swim / reel, look at smth / be like a deer (caught) in the headlights and look at smth / be like a rabbit (caught) in the headlights; go crazy - aqldan zhudo b'ylish, telbanomo b'ylish, zhinni b'ylish - flip smb's lid, flip one's wig, flip one's top, flip one's bananas, flip one's bean, flip out, flip, to lose one's head, go crazy, blow one's mind - do not bet on it - bunga ur'fu bermang; do not get lost in words - created adashmang, created toyib ketmang, catch-sing gapirish; to be many miles away - bo'dan kelsang, to'dan keladi; mental congestion - aliy parokandalik; his mind / brain was reeling - tomi ketib qolgan.

The frame representation of collocation at the metalxeme level has a wide range of slots and terminals [6, p. 306-311]. Let's give an example of a frame representation of the "country" metallexeme. A country can be described based on its climate or temperature:

"A tropical country" - hot and humid countries, near the equator - issiq va namlik yukori, equatorga yaqin mamlakatlar;

"A temperate country" - countries with moderate weather - mu'tadil iqlimli mamlakatlar;

"A cold country" - countries with cold weather - Iqlimi owl Mamlakatlar;

a native / home country - the country where the person was born and raised - odam tu'ilib ysgan mamlakat;

an adopted country (the country that a person chose for life - odam yashash uchun tanlagan mamlakat)

"A foreign country" - a foreign country - Khoriji Mamlakat;

"A neighboring country" - a country that is next to another - yeonma - yeon joilashgan mamlakat;

"A developed / first-world country" - economically developed countries with a high standard of living - itisodiy rivozhlangan, turmush darazhasi yukori mamlakat;

"A developing / third-world country" - countries with a weak economy and a low standard of living - itisodiyoti rivozhlanmagan, turmush darazhasi past mamlakatlar;

"Developed / developing countries" - developed / developing countries - Rivozhlangan \ Rivojlanayotgan Mamlakatlar;

"A democratic country" - a democratic country - a democratic Mamlakat;

slot of the official or main religion of the country:

"A Catholic country" - Catholic country - Catholic Diniga Mansub Mamlakat;

"A Muslim country" - a Muslim country - Muslim Diniga Mansub Mamlakat;

"A Buddhist country" - Buddhist country - Buddha Diniga Mansub Mamlakat.

An important feature of phraseological units is metaphoricity, imagery. Metaphor (Metaphor) is the connection of the dictionary meaning of a word with the context-logical on the basis of attributing the inherent property of one thing to another, which was initially devoid of it. In the famous work "Metaphors We Live by" American linguists J. Lakoff and M. Johnson developed a concept that created a certain systematic description of the process of



metaphorization as a kind of cognitive process of comprehending reality. The founders of the theory of conceptual metaphor are J. Lakoff and M. Johnson, the fundamental work "Metaphors We Live By" (1980, translated into Russian - 1987) became the basis for most researchers of the phenomenon of metaphor. According to the concept of J. Lakoff and M. Johnson, "... a metaphor permeates our entire daily life and manifests itself not only in language, but also in thinking and action. Our everyday conceptual system, within the framework of which we think and act, is metaphorical in its essence" [7, p. 387-416]. The merit of J. Lakoff and M. Johnson is to substantiate the fact that the metaphor is not limited to the sphere of language, but also extends to the sphere of thinking. "The processes of human thinking are largely metaphorical ... Metaphors as linguistic expressions become possible precisely because there are metaphors in the conceptual system of a person."

In the works of famous linguists, linguistic expression (verbalization of a new type of narration) is indirect and secondary to the metaphorical nature of human thinking. According to J. Lakoff and M. Johnson, "The possibility of a linguistic unit to have any meaning, the vesting of meaning in a text occurs not by the fact of attributing meaning to it in the language system, not by direct or indirect connection with the outside world, but by virtue of the fact that they can and should be considered in relation to the experience of both the individual and the linguistic community, with all the acts inherent in the personalization of meaning. The construction of a new meaning does not take place from scratch, but on the basis of that experience of noematic reflection, which he already has, and with the involvement of phenomenological reflection"

Phraseologism appears in the language not for naming objects, signs, actions, but for their

figurative - emotional characteristics. Phraseologisms appear as a result of metaphorical transfer, rethinking of the meanings of free phrases [8, p. 159]. In every language, this metaphor is born on the basis of the peculiarities of the thinking of the speakers, which is associated with the ethnocultural and historical characteristics of the country.

The hypothesis about the existence of a relationship between the understanding of foreign language metaphors and the presence in the recipient language of expressions that are raised to similar cognitive structures can be illustrated with the following examples: the English collocation To sit on the phone is similar in meaning to the expression "sitting on the phone" and "telephonga yepibib olish".

The Russian idiom "pull the devil by the tail" correlates with the English expression pull the devil by the tail and the Uzbek idiom "yʻlgan ilonning boshin kʻyʻrash".

Phrasema to tread on air letters. Walking through the air is identical in meaning to the Russian phraseme "to be in seventh heaven" and the Uzbek idiom "boshi osmonga etdi".

The meaning of the idiom "spinning like a squirrel in a wheel" can be conveyed by the English collocation "to be busy as a bee" (lit. to be busy as a bee) and the Uzbek idiom "tinib-tinchimaslik".

Phraseological units may contain a verbal destructive component. The concept of "destruction" is contained in the Russian idiom "to break your head", in the English collocation "to cudgel one's brains over smth. (literally, beat your brains with a stick) and the Uzbek phraseme "boshi rovlab catdi".



The cognitive theory of metaphor explains why some English collocations are easy to understand and borrow, while others are not. It depends on the nature of identification in the recipient language of conceptual metaphors. For example, the idiom in Russian “to catch someone at his word” is identical in meaning to the English expression “to take someone at his words”. This metaphorical meaning corresponds to the Uzbek phraseme “tilidan tutilish”. However, not all metaphorical English collocations can be conveyed using the equivalent expressions of the Russian language. For example, the collocations “to vanish into thin air” (lit. to disappear in transparent air) “to disappear completely in a very mysterious way” (to disappear in a strange, mystical way) do not find cognitive analogues in the Russian language and are perceived as an opaque construction. However, in the Uzbek language there is an expression “kʻyʻzdan zim-ziyo bʻyldi”, to a certain extent it is identical in meaning to English.

The English metaphor “It’s a small world” (lit. the world is small) correlates with the expression the world is small - that tor bilan urashmaidi.

CONCLUSION

The next row is represented by such conceptual correlates as “a hard nut to crack” (literally, a hard nut to crack) the expression “tough nut”. In the Uzbek language, to convey this metaphorical meaning, the expression “tosh bodom” (literally strong almond) is used. All these examples indicate the presence of cognitively determined discrepancies in the compared languages. Such differences are not accidental and, of course, testify to the specificity of understanding certain fragments of reality by the corresponding linguistic communities. The analysis showed that in these languages most of the considered conceptual metaphors coincide. This confirms the fact that the

metaphorical mechanism has a universal nature, and therefore an extra-linguistic origin, namely, the universal cognitive-logical connections inherent in man..

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