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COMPARATIVE ADJECTIVE PHRASEOLOGICAL UNITS AND THEIR DISCURSIVE CHARACTERISTICS(ON THE MATERIAL OF THE ENGLISH AND KARAKALPAK LANGUAGES)

INTRODUCTION

It is known that phraseology is considered as a science that studies the meaning, form and use of constant combinations of verbal signs in the speech of native speakers of a given language. Phraseology is an independent linguistic discipline that studies all types of permanent signs that exist in a given language and function in the speech of its speakers, as well as limitations in the combination of words and verbal meanings that create these combinations.

Phraseology is a treasure trove of language. PU reflects the history of the people, the originality of its culture and way of life. Therefore, phraseological units often have a distinctly national character. They are the majority in the phraseological fund of any language.[4,277] This article aims to generalize the existing theoretical experience in studying the category of phraseological units with a component from the concept of PERSON (CCP), the presence of which in the phraseological form gives the basis for separating them into an independent semantic-structural group.

For adjective comparisons, as well as for comparisons of other types, a two-dimensional meaning is characteristic: one is compared with another. This structure of meaning distinguishes it as a phraseological meaning of a special kind, namely comparative. [1,26]

The first component of adjective comparisons is usually used in its basic literal meaning. The function of the second component is always amplifying, since it denotes the degree of features expressed by the first component. The first component is called the comparison base, and the second is the comparison object. Union as is a bundle. The subject of comparison is a variable element located in the text.

(as) good as gold – good, noble, golden (person);

Gertrude Morel was very ill when the boy was born. Morel was good to her, as good as gold. Gertrude Morel is the subject of comparison, good is the basis of comparison, gold is the object of comparison, as is the bundle. [8, 208]

Therefore, adjective comparisons arise in the language because there is a need to transfer additional information in comparison with the information transmitted by the first components of comparisons taken separately. There are comparative phrases used only with a comparative adjective:

more dead than alive - half-dead (from fatigue),

mortally tired (not to be confused with the Russian “neither alive nor dead”).

FE: more honored in the breach than (in) the observance (Shakespeare science) is one of the few non-face expressions. This phraseological unit means “more often violated than observed” (about the law, custom, etc.).

To my mind the afternoon call is a convention more honored in the breach than the observance. The figurativeness of the phrase arises due to the fact that in speech the comparison refers to a different class of objects, phenomena or persons, which denotes its second component, for example, he is as brave as a lion.

Imagery is created due to the comparison of a person with a lion, but if we compare, say, a lioness with a lion, then the imagery of comparison disappears and instead of a figurative comparison (simile) the non-figurative (comparison) appears. Comparisons are usually

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phraseological units with a pronounced estimated value, both positive and negative, for example, (as) bold (or brave) as a lion - brave as a lion; (as)
fierce as a tiger - as fierce as a tiger; (as) pretty as a picture - as good as a picture, etc.

Thus, it can be noted that the English and Karakalpak phraseological units of the type under study have been extremely insufficiently studied. In a few works there are only isolated fragments of the description of such phraseological units. Therefore, it is not surprising that so far researchers, in fact, have passed by the qualitative uniqueness with a component from the concept “person” as part of phraseological units, as opposed to using a component from the concept “person” as a lexeme.

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