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STRUCTURE AND SEMANTIC FILLING OF THE PHRASEOLOGICAL FRAME OF HUMAN INTELLECTUAL CHARACTERISTICS (ON THE MATERIAL OF ENGLISH AND GEORGIAN LANGUAGES)

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ABSTRACT

This study explores how human intellectual characteristics are represented through phraseological expressions in English and Georgian. Applying principles of cognitive linguistics—specifically categorization and conceptualization—the research analyzes how intelligence and its absence are encoded in idiomatic expressions across both languages. The article analyzes the cognitive differential signs structuring the research frame. Based on the comparative analysis, the specificity of the expression of intellectual characteristics in English and Georgian phraseology is highlighted. The findings demonstrate how cultural, social, and historical factors shape the phraseological representation of intellectual characteristics, contributing to our understanding of the relationship between language, cognition, and cultural conceptualization of intelligence.

KEYWORDS

Intellectual Characteristics, Cognitive Differential Sign, Frame Structure, Phraseological Unit

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Introduction.

The structure of a phraseological frame is a multifaceted phenomenon. It can be represented in different aspects from different perspectives. The actualization of the concepts “intelligent” – “unintelligent” in English and Georgian phraseological units is quite diverse (respectively, differential cognitive signs are also quite numerous). Different aspects of these concepts are highlighted in the semantic structure of phraseologisms through semes aimed at concretization and differentiation of intellectual characteristics.

We structured the frame of intellectual characteristics based on the principles of categorization and conceptualization - by distinguishing common (unifying) and differential cognitive features. In the process of categorization, human consciousness assigns a separate fragment of reality to a specific category, that is, it establishes the integral and differential features of a specific fragment and other fragment(s).

The establishment of unity between fragments of real reality and the development of a generalized concept for this unity by thinking, which is often (but not necessarily) supported by words, is categorization as a cognitive process. The result of categorization as a cognitive process is the formation of cognitive macroclassifying features that manifest themselves in groups of concepts and are found in individual concepts. Cognitive macroclassifying features form concepts and their groups into a single conceptual sphere (Popova, Sternin 2007: 68).

J. Lakoff was one of the first to introduce the concept of a classifier into scientific circulation. In his work “Thinking Through the Mirror of Classifiers,” the scientist notes that peoples of the world classify the same reality in different ways and sometimes in completely unexpected ways. Cultures differ in areas of experience (fishing, hunting, etc.) which determine the connections in categorical chains of concepts; ideal

models of the world, including myths and various traditions which can also determine the connections in categorical chains; specific knowledge which is given priority over general knowledge during categorization etc. It is the specificity of experience that determines the features of the relationships in the categorical chain of concepts, the specificity of the classification principle (Lakoff 1990: 51).

J. Lakoff's research shows that classifiers are mental categories that are created by human thinking. Based on the experience of analyzing reality, a person reveals and forms classification categories which he then uses in relation to the perceived and understood reality somehow adapting it to it. These classification categories are elements of the conceptual sphere (i.e., certain generalized concepts) and through them both reality and language are arranged and regulated for a person: it is in accordance with these classifiers that both concepts and the linguistic units denoting them are combined and differentiated. These concepts are called cognitive classifiers, because they carry out the classification of experience in the process of its cognition. Classifiers are reflected in the semantics of classes of linguistic units and perform the function of integral or differential semantics.

Cognitive differential sign is a separate specific sign of an object or event which is perceived by a person and reflected in the structure of the corresponding concept as an element of its content. The set of relations of the integral and differential signs of a concept determines its structure and represents it in the form of a linguistic field in which central and peripheral zones are distinguished.

Discussion and Research Results

The central or core zone of our research frame includes phraseological units that have general cognitive features - "intelligent" or "unintelligent". Peripheral units, in contrast, include differential cognitive features, such as, for example, the intensity of an intellectual trait (strong - weak manifestation); acquisition/loss of an intellectual trait; calm, slow thinking etc. The integrity of the concept is ensured by the cognitive connection between the elements of the center and the periphery.

Determining the composition of a phraseological concept and its structuring involves the analysis of integral and differential cognitive features. We determined the composition of the frame based on explanatory, phraseological (including bilingual) dictionaries of English and Georgian languages.

The structure of the research phraseological frame includes a core and a periphery. The core includes units whose dominant seme is intelligence and which do not contain (minimally contain) differential signs, that is, they generally denote a intelligent or unintelligent person.

The main, core phraseological units denoting intelligent in English phraseology are:

have a (good) head on one's shoulders
have one's head screwed on / on right / on the right way
(a) wise bird
(as) bright a button
(as) clever as they make them
brain box
(a) clear head
have etc the brains etc (to do sth)
have etc an open mind
have etc high intelligence.

The core phraseological units denoting unintelligent are:

big stiff
blithering idiot
brain dead
(the) brain of a pigeon
dead from the neck up
dead above the ears
(a) fool in grain
have etc a closed mind
have etc a thick head
have rocks in one's head
he is no cojuror
(the) height of folly etc
not (quite) all there

not to have a brain in one's head
prize idiot / fool
(as) silly as a goose
(a) silly billy
(as) stupid as a goose
(as) stupid as an owl
(as) stupid as a coot
(as) thick as two short planks
Tom fool

This also includes phraseology: *(the) abbot of unreason / (the) master of unreason / (the) Lord of unreason / of misrule*. It reflected the medieval tradition of holding a fun, humorous holiday on January 1. The person leading the holiday was jokingly called "*the abbot/the master of misrule*". The positive connotation of the lexemes represented in the variants of this phraseological unit *abbot, master, Lord* is leveled by definitions with negative semantics: *of unreason, of misrule*. It should be noted that characterizing or belittling a person's intellectual abilities using these units is humorous or ironic and in most cases does not reflect the subject's actual intellectual level.

The main, core phraseological units denoting intelligent in the Georgian language are:

თავი მხრებზე აბია / აქვს (tavi mkhrebze abia)
 ფხიზელი გონება / ჭკუა (pkhizeli goneba)
 ჭკუა არ ესწავლება (chkua ar estsavleba)
 ჭკუით სავსე (chkuit savse)
 ჭკუის კოლოფი (chkuis kolopi)
 ჭკუის პატრონი (chkuis patroni)

The core phraseological units denoting unintelligent are:

აზრის უქონელი (azris ukoneli)
 დაულაგებელი ჭკუისა (daulagebeli chkuisa)
 თავში ბზე უყრია (tavshi bze uqria)
 თავში უკრის (tavshi ukris)
 მოკლე ჭკუისა (mokle chkuisa)
 მწყრები ჰყავს თავში (mtsqrabi hqavs tavshi)
 რა ჭკუა დაუშლის?! (ra chkua daushlis)
 სრული იდიოტი (sruli idioti)
 ჭკუა არ მოეთხოვება/არ ეკითხება (chkua ar moetkhoveba/ar ekitkheba)
 ჭკუაზე აფრაკად არის (chkuaze aprakad aris)
 ჭკუაზე თხელი/თხლად არის (chkuaze tkheli/tkhlad aris)
 ჭკუაზე მწყრალადაა (chkuaze mtsqraladaa)
 ჭკუის გლახა (chkuis glakha)
 ჭკუის კოლოფი (chkuis kolopi)
 ჭკუის მტერი (chkuis mteri)

It is noteworthy that the phraseological unit "*ჭკუის კოლოფი*" (chkuis kolopi) has two opposite meanings in the Georgian lexical space. In particular, it denotes both "an intelligent person" and "an unintelligent person." The phraseologism in the first meaning is much more common.

The periphery of the research concept is dominated by synonymous units of nuclear phraseologisms, the dominant semantic structure of which is represented by "intelligence (intelligent)", however, along with it, the structure is enriched with other semantics, such as, for example: a gradual sign (degree of intensity), range (e.g. broad knowledge, narrow knowledge), calmness, temporal sign (slow thinking - fast thinking), age, etc.

The analysis of the phraseological composition of the research languages (based on the definitions of phraseologisms) revealed differential cognitive signs of intellectual characteristics, according to which the separation of groups of phraseological units - subframes is distinguished. Such a division not only reflects one of the main properties of the frame - the organization of its units according to the categorical principle, but also gives an idea of how lexical/phraseological information is structured in human consciousness as a result

of the categorization process. The following differential cognitive signs were revealed in our research phraseological space:

1. Intelligent

- Good thinking ability (having intelligence)
- Wisdom
- Prudence
- Quick thinking, astuteness, insight
- Calm, deep thinking ability
- Observation, judgment, acuteness
- Memory, ability to remember
- Adequacy, ability to understand, perceive correctly
- Pragmatic thinking, knowing of one's own priorities
- Knowledge, awareness/ education
- Supernatural foresight
- Talent

2. Unintelligent

- Lack of intelligence, ability to think
- Narrow-mindedness, ability to think in one direction
- Mental retardation, madness / madness
- Inadequacy, inability to judge correctly, confusion
- Slow thinking, having a problem with understanding
- Superficial, judging only by appearance
- Lack of common sense, foolishness
- Excessive naivety, thoughtlessness
- Illiteracy, ignorance
- Pretense (reminiscence of stupidity)
- Villager

3. Beyond evaluation, relevant to both fields:

- Gradual sign (intensity of the trait):
 - with high, exceeding intensity;
 - with moderate intensity, moderately;
 - with weak intensity, less, slightly;
- Acquisition of an intellectual trait;
- Loss of an intellectual trait.

Conclusions

The comparative analysis of the research frame showed that:

There are primary groups of phraseologism in both languages, organized around the cognitive features of "intelligence" and "lack of intelligence." In both languages, the phraseological units denoting the unintelligent are quantitatively greater than those denoting the intelligent, indicating an intercultural tendency to conceptualize intellectual deficiency more extensively than intellectual capability.

The majority of the key differential cognitive features that shape the framework of human intellectual characteristics appear in both languages studied, with a relatively balanced distribution of phraseological units. However, some distinctions were also identified in this regard. In particular, in the Georgian language, differential signs were identified judging only by appearance, superficially (*თვალეზში აქვს ჩვეუა*)(*tvalebshi akvs chkua*) and lack of common sense, foolishness (*თავში უქრის, მხატე ჩვეუისა, მხიარული ჩვეუისა*)(*tavshi ukris, mchate chkuisa, mkhiaruli chkuisa*).

The semantic space of the research frame in English and Georgian phraseology is quite similar, although in both languages there are different semantic components that determine the specificity of the meaning of a particular phraseological unit, for example, the English phraseologisms *wise guy*, *smart alec* / *smart aleck*, *too clever by half* - an omniscient, irritatingly self-confident person (who speaks with an intelligent look, claims to know everything and thinks he is smarter than others etc.). The meaning of phraseologisms containing such a specific semantic component is in most cases determined by the extralinguistic - cultural, social, historical, etc. factors of the speakers of the corresponding language. For example: *Tom fool (the) abbot of unreason* / *(the)*

master of unreason / (the) Lord of unreason / of misrule, April fool; ტყემალზე ჯდობა, ჭურში ჯდობა, კოდელი ნინო (tqemalze jdoma, churshi jdoma, kodeli nino) and others.

This comparative analysis show once again how intelligence is conceptualized across cultures, revealing both shared cognitive patterns and culturally-specific categorizations. The findings support the view that while human categorization of intellectual features shows significant universality, different languages also develop unique phraseological resources reflecting their particular extralinguistic environment.

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