

Verbal Phrases Used with the Preposition “In”

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Abstract: Prepositional verbal phrases have highly important place in the lexico-semantic system of the language. The investigation of these phrases is very necessary for the understanding and analysis of verb collocations. Verbal phrases used with “in” are specially differentiated among prepositional phrases. In comparison with noun phrases verbal phrases used with “in” are more in English as in other German languages. These phrases seem to have a simple structure. However, the main syntactic function of the verb is a predicate.

Key words: verbal phrases, lexico-semantic, language, verb collocation

INTRODUCTION

Prepositional verbal phrases have highly important place in the lexico-semantic system of the language. The investigation of these phrases is very necessary for the understanding and analysis of verb collocations. Verbal phrases used with “in” are specially differentiated among prepositional phrases. In comparison with noun phrases verbal phrases used with “in” are more in English as in other German languages. These phrases seem to have a simple structure. However, the main syntactic function of the verb is a predicate. While performing this function the verb keeps its syntactic relations with the other parts of a sentence.

In order to express different ideas and facts figuratively and in a laconic way verbal phrases possess great opportunities in speech. Words gain other unexpected meanings in a new combination though they do not possess any expressiveness in a simple state, therefore they become affective means of expressiveness. Thus in most cases one verb collocation expresses two or more meanings, or depending on the contextual meaning it can behave like a phraseological phrase.

VERBAL PHRASES WITH THE PREPOSITION *IN*

The verbs “to have” and “to be” play a significant role in the formation of verbal phrases containing “in”, as, for instance, in the following examples: “to have a finger in the pie”, “to have one a nose in”, “to be in smb’s skin”, “to be born in a shirt”, to be (feel) smth. in one’s bones, to be in the public, to be in the work (to be all adrift, to be all at sea), to be sinful, etc. Gaining other semantics the verbs used in the said combinations demonstrate various figurative meanings, as in the following sentence:

Noel laughed suddenly. “I am going to get cynical; I can feel it in my bones. ...”

[Galsworthy, 2009: 623]

The analysis of this sentence shows that verbal phrases used with “in” are mainly formed by the usage of the names of the parts of body. Their importance in the combinations does not become limited by their semantics and functions. They are highly important in the definition of the verbs used together with them. For example, to put one’s foot in, to take one’s foot in one’s hand, to come in foot and hand, etc.

Sometimes the nuclear element of the phrase can consist of repeated words. So, to go hand in hand, to walk arm in arm are frequently used examples.

Verbal phrases with “in” differ from other phraseological units; they are referred to the independent meaning of the verbal and nominal constituent parts of the combination. Investigating the set-expression “to be in vein” it should be said that the word “vein” has a great role in the whole meaning of the expression. Or the common meaning of the word combination “to have a finger in the pie” is based on the contradiction between onomastic and semantic parts of the combination. Formally the action of the least part of body is spoken here. But from metaphorical point of view the said person’s negative behavior is intended to be expressed. However nothing is said about that in the word combination. If

we compare the expressions "to look danger (death) in the face", "to hit the nail in the head" with Azeri equivalents, we can observe that the words "face" and "head" are the central parts. It is connected with the importance of these parts of body in a human's life.

The creative character of the verb must be stressed in verbal phrases denoting seeing and hearing. Such phrases demonstrate simpler structure than noun phrases. So it must be taken into consideration that verbal phrases used with "in" have the function of a predicate and they occur mostly in a sentence structure. For instance, the followings may serve as examples of this structural type; "to look babies in somebody's eyes", "to put the finger in one's eye", "throw dust in someone's eyes", "to be quick in the uptake", "to appear in someone's presence", "to be drowned in tears", "to have a bone in one's arm", "to be smth. in one's bones", "to have one feet in the grave", "to crush in the egg", "to have one's eye one's merchant in smth., to have one's eye in smth., to have an eye in one's head".

In English there are lots of verbal phrases denoting seeing and hearing that express irony, allusion and sarcasm. For example: "to throw dust in the eyes of smb."

The special position, grammatical and semantic variety of prepositional verbal phrases denoting seeing and hearing is directly connected with the verb having a great role in the formation of the said phrases. Noting the role of the wide semantical and categorial features of the verb in word formation the investigators tried to show that the context is also very important in the reality of the characteristic and distinctive features of this part of speech. The meaning problem of the verb conforms to the problem of coordination. The encirclement of the verb is the main factor in the definition of the meaning.

The fact of differentiation of expressing a process by verbs gives the opportunity to define the specification of the meaning and the notion and reflects their connection with the logical categories "substance" and "process".

In word combinations the meaning of the verb denoting hearing and seeing conforms not only to its structure but also its semantics, and the lexical integrity of the words surrounding them. It should be noted that the verb differs from other parts of speech for the wide variety of its lexico-grammatical peculiarities. The monopoly of the verb is wide from this point of view. The verb is dynamic for its categorial semantics. The activity of the verb is related with gradual contrast of semantic features and the abstraction of the meaning, the mutual influence of real and potential components. The dynamism of the verbs denoting seeing and hearing is closely connected with the existence of abstract schemes in their meanings. These schemes demand concreteness and urgency in a context. Verbs serve to meet the requirements to express the notions "work", "action", "state". Verbs include wide and local meanings. At the same time the meaning of "an action" is the main fact about verbs. In the background of the conception of the common action different ranges of meanings are formed, and developed into different branches.

Being formed on the basis of the verb verbal phrases denoting seeing and hearing reflect various meanings referring to the verb. Here the syntactic-semantic features of both the main and the secondary components should be taken into consideration. The first parts of such combinations are usually expressed by verbs, the secondary parts by nouns. The common meaning of these combinations depends on the whole meaning of the components and syntactic structure, and is characterized by productivity. The productivity is highly important among these features, that have to say, the connection of verbal phrases used with "in" with the productivity is their distinguishing character. The formation of verbal phrases denoting seeing and hearing is defined according to the first part of components. Because the semantic and grammatical features of the first part demand the various meanings of the verb. These meanings play special part in the formation of different word combinations.

The position of the verb and the word order in the verbal phrases denoting seeing and hearing used with "in" can be different as their grammatical structure is formed according internal laws of the language. For example, to have an eye in one's head, to

look babies in somebody's eyes, to put the finger in one's eye, to throw dust in someone's eyes, to be quick in the uptake, to stare someone in the face, to appear in someone's presence, to rub someone's nose in, etc. Sometimes there are some expressions without the verb, as "in the blink of an eye".

Verbal phrases denoting seeing and hearing used with "in" can be divided into two groups.

1. Metaphoric phrases (to bring in my head and shoulders, to carry fire in open hand and water in the other) etc.

2. phraseological phrases that are formed by the connection of a name and an action referring to any concept. These combinations are also called nominal-verbal phraseological units. In Azeri the nominal components come first, the verb components second. But the line of components is a little different in English, that is to say, the verb component is followed by the nominal parts. It is connected with the morphological and typological structure of the English language. For instance, to stare someone in the face, etc.

CONCLUSION

It is obvious that the verbal phrases denoting seeing and hearing used with "in" are translated into Azeri as the objective case of the noun. In both languages these combinations are predicative units. As to the opinion existing in linguistics words carry grammatic and word building function. Losing their original meanings words turn into auxiliary words or affixes in some period of development of the language. In the history of linguistics it was proved by the facts. Words performing these functions can be included into any parts of speech. But it is highly characteristic for verbs. That's why they should be differentiated from word combinations.

The verbal phrases denoting seeing and hearing in English are mainly formed according to the syntactic relation between the components. This syntactic relation displays itself either as a word group, or a sentence grammatically formed, for example, in at one ear and out at the other, to have an eye in one's head, to rub someone's nose in; see a pin and let it lie, before you die; see no evil, hear no evil, speak no evil; never speak ill of the dead, etc.

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