

THE VERBALIZATION OF THE CONCEPT OF “FEAR” IN ENGLISH AND UZBEK PHRASEOLOGICAL UNITS

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Abstract

The significance and importance of lexical and semantic analysis of the lexical field denoting negative emotions has been a core subject of the study in recent years to define thoroughly its role and essence in linguistics, to be precise, in acquisition properly. Although “Fear” tends to be associated with negative affect, the phenomenological field in this regard is often poorly differentiated. This article is devoted to the study of English and Uzbek phraseological units related to the emotional concept of “fear”. The article presents a sample of these phraseological units, compares them, and analyses the inner form of the concept of “fear” in the selected phraseological units.

Keywords: emotions; the concept of “fear”; phraseological units; the Uzbek language; the English language; cognitive processes; culture; psychological temperament; connotation.

ВЕРБАЛИЗАЦИЯ КОНЦЕПТА «СТРАХ» В АНГЛИЙСКОМ И УЗБЕКСКОМ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦАХ

Аннотация

Значение и важность лексико-семантического анализа лексического поля, обозначающего отрицательные эмоции, является основным предметом исследования в последние годы для всестороннего определения его роли и сущности в языкознании, в собственно усвоении. Хотя “Страх”, как правило, связан с негативным эффектом, феноменологическая область в этом отношении часто плохо дифференцирована. Данная статья посвящена изучению английских и узбекских фразеологизмов, связанных с эмоциональным концептом «страх». В статье представлена выборка данных фразеологизмов, проведено их сопоставление, анализ внутренней формы концепта «страх» в выделенных фразеологизмах.

Ключевые слова: эмоции; понятие «страх»; фразеологизмы; узбекский язык; английский язык; познавательные процессы; культура; психологический темперамент; коннотация

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QO'RQUV" KONSEPTINING INGLIZ VA O'ZBEK TILLARIDAGI FRAZEOLOGIK BIRLIKLARDAGI VERBALIZASIYASI

Anatatsiya

Salbiy his-tuyg'ularni bildiruvchi leksik sohaning leksik-semantik tahlilining ahamiyati, uni to'g'ri o'zlashtirishdagi o'rni va mohiyatini atroflicha aniqlash so'ngi yillarda tilshunoslikda asosiy mavzulardandir. Garchi "qo'rquv" salbiy ta'sir bilan bog'liq bo'lsa-da, bu borada fenomenologik soxada aniq farqlanmagan. Ushbu maqola "qo'rquv" emotsional konseptiga aloqador ingliz va o'zbek frazeologik birliklarini o'rganishga bag'ishlangan. Maqolada ushbu frazeologik birliklarning namunasi keltirilgan bo'lib, ularni qiyoslash orqali tanlangan frazeologik birliklardagi "qo'rquv" tushunchasining ichki shakli tahlil qilinadi.

Kalit so'zlar: his-tuyg'ular; "qo'rquv" tushunchasi; frazeologik birliklar; o'zbek tili; ingliz tili; kognitiv jarayonlar; madaniyat; psixologik temperament; konnotatsiya.

Introduction

The lexical structure of language serves to understand all the objects and phenomena, processes in the objective being. Therefore, in the process of communicating, a person seeks to express his feelings and emotions to the being, to the things around him, to the events. In the process of exchanging ideas, the speaker selectively uses one of words or phrases available in the language. It certainly depends on how or under what circumstances the speaker expresses this or that idea. A human individual is not only a thinking being, but also a deeply emotional one. This is why emotionality cannot fail to leave a mark in the language. Emotional states, predetermining the cognitive processes of an individual, directly interfere with people's nominative communicative activity. Thus, the study of linguistic units aims to analyze those mental representations of knowledge that correlate with them on the level of consciousness.

Main Part

A separate conceptual sphere is an integral part of the conceptual picture of the world, presenting a certain set knowledge about some aspect of material or spiritual life. Emotions are categorized as the most important manifestations of internal mental life, and they form the conceptual sphere of emotions at the mental level of consciousness. The conceptual sphere of emotions is an outlook on the world which is projected by the emotional sphere of consciousness of the individual. It can be regarded as the result of semiosis, the process of designation of the emotional cognition of an individual during his/her acquirement of the surrounding world. The conceptual sphere of emotions is therefore an integral, holistic, and cognitive formation on high level of abstraction. (Mykhalchuk, N., & Bihunova, S. (2019)).

Anna Wierzbicka brings psychological, anthropological and linguistic insights to bear on our understanding of the way emotions are expressed and experienced in different

cultures, languages and culturally shaped social relations. The expression of emotion in the face, body and modes of speech are all explored and Wierzbicka shows how the bodily expression of emotion varies across cultures and challenges traditional approaches to the study of facial expressions. (Emotions Across Languages and Cultures (1999)).

People's emotions are expressed in different ways, words, expressions and phraseological units according to their culture and psychological sphere. There is huge disparity between English and Uzbek nationalities, thus their linguistic units that express their feelings are not the same.

Emotions can be expressed by verbal and non-verbal means. Non-verbal representations of emotions can be very clear, but it is almost impossible to convey them accurately without the use of verbal means. Thus, in explicating the emotional aspect of human life a significant role is played by the linguistic means used to represent emotions. In the contemporary English language world-view, the emotional concept of "fear" is one of the most commonly used. Fear is a universal basic emotion that reflects the instinct of self-preservation and plays a leading role in human life. However, it should be noted that the feeling of fear can both destroy an individual from within, leaving people's helpless in some dangerous or frightening situations, and mobilize the internal forces of the individual, stimulating the ability to respond to adverse factors in objective reality. Moreover, an individual in adversity desires to rid themselves of the state of helplessness and anxiety, and to minimize the effect of the threatening factor as quickly as possible.

According to Krasavskiy (Krasavskiy, 2001), an emotional concept is an ethnically and culturally determined, structurally meaningful, and lexically and phraseologically verbalized formulation which is based on a certain conceptual basis including, apart from the concept itself, its image and its cultural value.

Most emotions are distinguished by their collective character, which manifests itself in the collection of a significant amount of emotions (which are similar in quality) around the basic emotion of a more general nature. The basic emotions include interest, joy, surprise, sorrow, anger, disgust, scorn and fear (Izard, 1991). Negative emotion "fear" is expressed with the help of some animals' (e.g. a cat, a dog, etc.) behaviour in a dangerous or frightening situation – in an attempt to scare its enemy, the animal pretends to be bigger than it really is. The animal instinctively bristles up its hair, which is a sign of an aggressive or defensive reaction. However, when speaking about a person using this idiom, only the human somatic reaction is taken into account, not the aggressiveness or the defensiveness. For example, *"By nature, he is a chicken-heart boy, in Uzbek "U tabiatdan quyon yurak bola"*.

Thus, on the basis of the idiom's meaning, the entire meaning of the feeling or state of fear is reconstructed. This kind of reconstruction is the background knowledge accompanying each phraseological unit.

Results

Among phraseological units which are used to describe the state of fear, somatic ones are common. It is an obvious fact that a person learns the surrounding world with the help of people's body (eyes, ears, fingers) and carries out various actions using their hands, arms, feet, legs, head and so on. When somebody meets a new thing or feels a new state of mind, they primarily compare it with the familiar work of their organs or body parts, creating a new somatism or a new somatic construction. Consequently, somatic phraseological units use the names of body parts, e.g. to have one's heart sink, to have cold feet.

Phraseological units with somatic constructions (the concept of "fear") are depicted with the help of words like soul, heart, hair, internal parts of the body, skin, legs/ feet/ heels, blood, change of body's temperature, paleness, sweat, goose bumps, tremble, difficulty in speaking.

English	Uzbek
to shake in one's shoes	qo`rquvdan titrardi
to be scared to death	q`lgudek qo`rqoq
to have one's heart sink	tilini yutib yubordi
to have cold feet	rangi oqarib ketdi
in fear and trembling	o`zini yuqotib quydi
to be afraid of one's own shadow	taruzi qo`ltig`idan tushdi
chicken-hearted	quyon yurak
to have one's heart in one's boots (mouth, shoes, throat)	joni haltumiga tiqildi
to be frightened all to piece	hayoli yovvoyi kabutardek uchib ketdi
to bring one's heart into one's mouth	tilini yutib yubordi

Discussion

It can be observed that in both languages phraseological units with denominations of animals describe the cowardly and sometimes timid behavior of an individual. The only exception is the idiom "*to run like a deer, hare, rabbit*" with the component "*deer*", as the main characteristic here is not cowardice but the ability to run fast. This idiom means that a person can quickly disappear in a dangerous situation. However, if one wants to emphasize the cowardice of a person's behavior, the idiom "*to run like a hare / rabbit*" is more appropriate. In English, there is a wider variety of animals whose behavior is used for the rethinking of "*fear*": *mouse* – timidity and cowardice; *hare, rabbit* – cowardice, timidity and speed; *goose, chicken* – cowardice; *frog* – disgust and discomfort; *deer* – speed. In Uzbek, a *hare, a butterfly* is symbols of cowardice that mentioned when a person is in a state of helplessness and depression (which can be a result of a sudden fright). The idioms "*to turn tail and flee*" and "*to put one's tail between one's legs*" make the comparison of a person with the cowardly behavior of an animal. ЎЗБЕКЧА ХАМ БЕРИНГ

In phraseological units with a color component, the concept “fear” is expressed using the adjectives white and yellow (in English) and white (in Uzbek). ЎЗБЕКЧА ХАМ БЕРИНГ A cowardly person is usually characterized by such expressions as “a yellow belly”, “a white liver”, “a lily-liver”, “white / milk-livered”, “yellow bellied”, “yellow livered”. ЎЗБЕКЧА ХАМ БЕРИНГ Phraseological units also serve as a means of reflecting the positive or negative attitude of the speaker onto the person being described, or the person’s reactions, behavior.

Conclusion

Different languages conceptualize reality in different ways, and the consideration of a concept as a structure of national consciousness, with a verbal component, reveals the national specificity of its understanding. Emotions are clearly the most prominent embodiment of an individual’s inner world and fear is one of the dominant emotions, acquiring a high social significance and being characterized by an ability to influence a person’s life and activities.

In both English and Uzbek, the evaluation of phraseological units objectifying the concept of “fear” is generally negative. It can be expressed by animals` behavior, people`s treatment and their psychological temperament. The only exceptions are idioms with the connotation of overcoming fear. The evaluation of such phraseological units is positive. The types, idioms and antonyms of phraseologies that relevant to other forms and meanings are not studied within each group, nor is it possible. What is more, they are of the same type according to the nature of synonymy, because phraseologies consist of words, phraseological-homonyms in the language are very small. They cannot be studied as antonyms within one field. However, in relation to the other group, these phraseological units are antonymous.

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