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CONTRASTIVE ANALYSIS OF PHRASEOLOGICAL UNITS EXPRESSING "FEAR" IN ENGLISH AND UZBEK LINGUISTIC PICTURE OF THE WORLD

Annotation

Today, lexical-semantic field in language and literature occupies a crucial role in modern linguistic research. 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. The increasing importance of the so-called "human factor" is now felt in all areas of scientific knowledge. 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.

Key words: concept; phraseological units; cognitive processes; culture; psychological temperament; connotation; emotions.

INGLIZ VA O'ZBEK LINGVISTIK DUNYO TASVIRIDA "QO'RQUV"NI IFODALOVCHI FRAZEOLGIK BIRLIKLARNING CHOG'ISHTIRMA TAHLILI

Annotasiya

Bugungi kunda til va adabiyotning leksik-semantik sohalarida zamonaviy lingvistik tadqiqotlarda katta o'rin tutadi. Salbiy his-tuyg'ularni bildiruvchi leksik sohaning leksik-semantik tahlilining ahamiyati keyingi yillarda uning tilshunoslikdagi o'rni va mohiyatini, aniqlash uchun asosiy mavzu bo'ldi. "Inson omili" deb ataluvchi omilning ahamiyati ortib borayotgani hozirda ilmiy bilimlarning barcha sohalarida sezilmoqda. Maqolada ushbu frazeologik birliklarning namunasi keltirilgan, ularni taqqoslash va tanlangan frazeologik birliklardagi "qo'rquv" tushunchasining ichki shakli tahlil qilinadi.

Kalit so'zlar: tushuncha; frazeologik birliklar; kognitiv jarayonlar; madaniyat; psixologik temperament; konnotatsiya; hissiyotlar.

КОНТРАСТНЫЙ АНАЛИЗ ФРАЗЕОЛОГИЗМОВ, ВЫРАЖАЮЩИХ «СТРАХ» В АНГЛИЙСКОЙ И УЗБЕКСКОЙ ЯЗЫКОВОЙ КАРТИНЕ МИРА

Аннотация

Сегодня лексико-семантические поля в языке и литературе занимают решающую роль в современных лингвистических исследованиях. Значимость и значение лексико-семантического анализа лексического поля, обозначающего отрицательные эмоции, в последние годы стали основным предметом исследования с целью досконального определения его роли и сущности в лингвистике, а точнее, в собственно усвоении. Возрастающее значение так называемого «человеческого фактора» сейчас ощущается во всех областях научного знания. В статье представлена выборка этих фразеологизмов, проведено их сравнение, а также проанализирована внутренняя форма концепта «страх» в выделенных фразеологизмах.

Ключевые слова: концепция; фразеологизмы; когнитивные процессы; культура; психологический темперамент; коннотация; эмоции.

Introduction. Anthropological problems are spreading quite intensively in linguistic science. The return of such a humanitarian science as linguistics, its main object-a person considered as a subject of speech activity. Thus, overcoming one of the "stagnant" spheres of theoretical linguistics is naturally favored by the climate of greater pragmatism of recent decades, when language is considered not just as a system acting "by itself", but in connection with other aspects of human life (Sh.S. Safarov, 2018, p. 3). 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. Before looking at the parameters, it is important to separate the semantic core of fear, which exists independently from its contextual readings. In other words, the semantic field of 'fear' consists of a short forms expressing – in different degrees and depending on the context – the belief that something bad and unavoidable is very likely to occur in the near future. Interestingly, the degree or intensity of this 'bad event coming towards somebody does not seem to be anchored in the core meaning. In contrast to this definition, the current examples will illustrate that it is the intensity of the experience which plays a role in the rise of new (grammatical and lexical) linguistic functions of these fear expressions.

Among human emotions, fear occupies a special place and a sufficient number of expressions denoting fear were found in both analyzed languages. So, the English phraseology frighten (or scare) somebody out of his senses means "to scare someone till losing consciousness" (A.V. Kunin, 1967, p. 806). Fear can have different degrees. For example, in the following expression, fear acquires the highest point of intensity: (as) scared as a rabbit – scared out of consciousness (A.V. Kunin, 1967, p. 794).

Literature review. Wierzbicka defines emotions as 'shorthand abbreviations for complex expressions, i. e., descriptions of some kind'. The semantic primitives for 'fear' could therefore be subsumed as: 'bad, do, happen, know' (A. Wierzbicka, 1972: 59-63). In the contemporary Uzbek language world-view, the emotional concept of "fear" was one of the most commonly used especially in literary work that written during second world war. In the literary work we can see how people express their feeling and emotions verbal and non- verbal way. Some Uzbek literary works are chosen owing to analyze concept fear in semantic field. It can be found different words related to fear by the works of famous Uzbek writer, Utkir Khashimov's "The last victim of the war" and "Between two doors".

Research Methodology. The theoretical value of work is determined by the fact that the data obtained can be used in the development of such fundamental questions of modern science of Concept as cultural identity PhUs of different languages, the theory of Fear concept and further clarification of the terminological apparatus and methods of the study of language units in the frame of cognitive and cultural linguistics. In this article cognitive, linguocultural, comparative-typological and distributional methods can be used in order to analyze phraseological verbs as well as expressions.

Analysis and Results. Fear, like any other emotion, has physiological manifestations which in most cases are universal, regardless of the cultural environment of the individual. Information about the physical and psychological feelings, which are experienced in a dangerous situation, can be found in phraseological units which describe the concept of “fear”. It goes without saying that it is easy to describe the state of fear through certain physiological symptoms, “*to shake in one’s shoes*”, behavioural models: “*to be scared to death*”, “*to tremble like a leaf / an aspen leaf*”, comparisons with the behaviour or habits of animals: “*chicken-hearted*” or nomination: “*chicken*”.

In regard to phraseological units with denominations of animals, 17 units with the concept of “fear” have been found- 3 in Uzbek and 14 in English. Different types of associations with animals are the basis of the metaphorical rethinking of the following idioms:

1. Personality traits – “*quyon yurak*”, “*hayol yovvoyi kabutardek uchmoq*”, “*chicken-hearted*”, “*chicken-liver*”, “*sichqonni uyi ming tanga bo’lmoq*”, as scared as a rabbit”, “as timid as a mouse”;

2. Ways of behaviour – “to run like a deer / hare / rabbit”, “to move like a scalded cat”, “to have goose flesh”, “to fly / mount / show the white feather”, “to turn tail and flee”, “to have butterflies in your stomach”, “to put one’s tail between one’s legs”, “to say boo to a goose”, “to have a frog in one’s mouth”. It can be observed that in both languages phraseological units with denominations of animals describe the cowardly and sometimes timid behaviour 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 behaviour, the idiom “to run like a hare / rabbit” is more appropriate. In English, there is a wider variety of animals whose behaviour 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* is a symbol of cowardice and a *pegeon or mouse* (in the idiom “*hayol yovvoyi kabutardek uchmoq*” and *sichqonni uyi ming tanga*”) is 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 behaviour of an animal.

If a person is suddenly shocked or frightened by something, the concept of fear is described with the words “*pale*” or “*white*”. This correlates with the physiological manifestation of the emotion of fear: the outflow of blood from the legs and hands leads to the blanching of the face and lips. In such cases the following phraseological units are used: “*qo’rquvdan titradi*”, (one was so frightened that their shirt became a canvas, i.e. the shirt became white), “*rangida rang qolmadi or rangi dokadek oqarib ketdi*”, “*as white as a sheet*”, “*as pale as a ghost*”, “*to turn as white as a ghost*”.

An interesting feature of phraseological units with the concept of “fear” is that apart from idioms which depict experiencing fear, i.e. a person himself/herself is in a state of fear, there are phraseological units which describe “sending” the feeling of fear to someone, i.e. to make someone scared. In Uzbek, such phraseological units have been found (“*yuragiga g’ulgila solmoq*”) and 15 have been identified in English: “*to put the fear of God into sb.*”, “*to put the frighteners on sb.*”, “*sth. gives sb. goose flesh*”, “*to scare the pants off sb.*”, “*to frighten (one) into fits / frighten one out of one’s life*”, “*to frighten / scare one out of one’s senses / wits*”, “*to scare sb. stiff*”, “*to frighten / scare the life / the wits out of sb.*”, “*to throw a scare into sb.*”, “*to scare the bejeebers / bejesus out of someone*”, “*to scare someone out of a year’s growth*”, “*to frighten / scare the daylight(s) out of sb.*”, “*to frighten / scare the hell out of someone*”, “*to give sb. the creeps / the jim-jams*”, “*to get / give sb. the jitters*”).

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 and behaviour. These units facilitate the creation of the figurative characteristics of the object. Furthermore, in the semantics of a phraseological unit there is an emotional-evaluative attitude to the characterized object.

Since the emotion of fear is thought to be negative, it has a negative effect on the physical and psychological state of an individual, causing the organism to go into “overdrive”. The phraseological unit denoting “fear” therefore mainly have a negative meaning. Among the phraseological units that refer to the situation of experiencing fear, there are expressions describing the behaviour of a person in a dangerous situation.

This above mentioned description is conducted through the border concept of “*cowardice*”, as in “*seskanib ketmoq, jon holatida, havotirlanib qaramoq, qo’rqa-pisa qaramoq, entikib nafas olishi zerilmoq, vahmi kelmoq, o’zini yuqotib quymoq, jon holatida baqirmoq, shaytonlab netib qolmoq, cho’chib tushmoq, esi og’moq, qo’rquv ichida, hurkmoq, dovdirab qolmoq, qo’rquvu daxshatdan dodlab yubormoq, tutqanoq tutgan odamdek, karaxt bo’lib qolmoq, “to put one’s tail between one’s legs”, “to press / push the panic button”, “to run like a deer / hare / rabbit”* etc. These idioms describe the wrong, inappropriate behaviour of a person in a dangerous situation. Being a coward or behaving in a cowardly way provokes condemnation, sometimes even irony, which is reflected in nominal phraseological units: “*chicken*”, “*chicken-hearted*”, “*chicken-liver*”, “*a yellow belly*”, etc. In these examples, background knowledge stimulates a negative characteristic of the object.

At the same time, the word fear occurs through another border concept, that of “*courage*” (which is understood as the ability to overcome fear). Phraseological units with positive connotations are used because such behaviour is highly praised: “*nerves of steel*”, “*not to turn / without turning a hair*”, “*to whistle in the dark*”, “*to face your fears*”.

Above mentioned, some Uzbek literary works are chosen in order to demonstrate concept fear in semantic field. One of these stories “The last victim of the war” which related to fear was written by the famous Uzbek writer, Utkir Khashimov. Some examples are provided in following, especially how people verbalized their fear as well as this is the best access to the inner world of the individual to the structures of characters` experience which are not observed directly.

1.-Tuzukmi? -dedi u hammasi uchun o’zi aybdorday qovog’ini solib.

-Shukur,- Umri xola *qult etib yutindi*. In this sentence, anxiety is expressed non-verbal way. However, in English this situation is described by the phrase *to have a frog in one’s mouth*.

2. Xadicha allaqachon uyga kirib ketibdi. U chiroqni o’chirib, sandal chetiga yotdi-yu, ko’nglidagi *g’ulgula kuchayib ketaverdi*. The phrase *g’ulg’ula tushish/kuchatish* is equal to the meaning *to heart misses a beat*.

3. Birdan hayoliga kelgan fikrdan uning vujudi *titrab ketdi*. The phraseological unit *titrab ketmoq* is used when someone intends to say showing their fear. It is equal to *shake like a leaf*.

4. U chaqqon harakat qilar, a`zoyi *badani terlab ketgan*, ammo buni o`zi payqamas, faqat bir so`z takrorlandi: "Menga desa otib yubormaydimi!" In the following sentence, the phrase is the same level with *to be in a cold sweat*.

5. Ayvon chirog`ini yoqishi bilan qulupnay pushtasida muk tushib yotgan odam gavdasini ko`rdi-yu, *daxshatdan qotib qoldi*. "Difficult in speaking", as a result of being frightened, an individual's ability to speak may be impaired (struck dumb, tongue-tied). Here given strong literary form of fear, in English we can translate this phrase like *to be frightened all to pieces*.

6. Necha haftalardan buyon o`rnidan jilmay yotgan ukasi, aftidan, qandaydir kuch topib emaklab chiqqan, ko`ylagining yelkalari osilib turar, kata-katta *ko`zlari vahima bilan boqar* edi. In this sentence, people's fear is described perfectly, in the English *vahima bilan boqmoq* is transferred as *stare with fear* (When she lost her temper and I stared at her with fear).

7. Shoikrom bu ojiz, titroq tovushdan *seskanib*, ukasiga tikilib qoldi. By this example the power of fear can influence people's emotion and can be expressed in English as *scare one out of one's senses*.

Conclusion. 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.

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. Additionally, Uzbek literary works, especially written by Utkir Hoshimov Uzbek nation's fear under the influence of war is verbalized in a unique way by phraseological unit and we can see the expressing way of fear concept.

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