



PHRASEOLOGICAL UNITS DENOTING "FEAR" IN ENGLISH AND UZBEK LINGUISTIC PICTURE OF THE WORLD

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Abstract: In the present article the author analyzes English and Uzbek phraseological units which describe human emotion denoting "fear". These emotions, which are transferred in the semantics of phraseologisms are classified into negative types. 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. Theoretical part of the article is proved by numerous examples. These examples are selected from Collins, V. H. (1985), Book of English idioms, O`tkir Hoshimov "Ikki eshik orasi" (2015) and M. Sadikova's Uzbek-Russian phraseological dictionary and from Russian literary works.

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Introduction

The increasing importance of the so-called "human factor" is now felt in all areas of scientific knowledge. 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, and, 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)

The concept of "anthropocentric paradigm" is inextricably linked with cultural anthropology. Cultural anthropology draws attention to the relationship between language and culture, highlighting language as the main means of communication between representatives of different linguistic culture. (Kuhn Tomas, 2012, p. 164)

The language picture of the world is created by different paints, the brightest, from our point of view, is mythologemy, is figurative-metaphoric words, connotative

words. Our outlook is in captivity of language picture of world. Each concrete language comprises national, original system which defines outlook of bearers of the given language and forms their picture of the world.

Phrase in phraseological units can be characterized in the term of shared modes of experiencing of the world, modes of social behavior and interacting, attitudes and values, shared traditions, all which are part of the collective memory. The expressing way or phraseological unit denoting "Fear" can be classified differently according to the concept of culture, nation's history, geographical conditions, economy, social system, religion customs which reflect in language.

The main part

The meaning of phraseological units is the result of a rethinking of the surrounding reality (Kunin,1996). Metaphors, formed within the framework of literature, are the choice of an individual author, whereas phraseological units are fixed by dictionaries and are easily recognized by a large number of speakers. They are often stereotypical, yet they vividly convey the ideas or characteristics associated with the objectified concept. We have decided against singling out the "phraseological concept" (Babushkin, 1996) since we do not consider phraseological units as the means of a concept's existence. Phraseological units or idioms, as they are called by most western scholars (Collins, 1985; Fernando, 1996; Gramley, 1992; Hockett, 1958, etc.), represent what can probably be described as the most picturesque, colorful and expressive part of a language's vocabulary.

Since phraseological denotations, as a general rule, are based on images (metaphoric, metonymic or hyperbolic) and an evaluative rethinking of the components that form them, phraseological means of concept objectification are of great interest for linguists studying the phrase-semantic field of emotions in different cultures (Krasavskiĭ, 2001). Phraseological units represent quite a large part of linguistics. Very often they reflect the peculiarities of the culture of the language they belong to; moreover they reflect the history of that nation, their attitude towards world, stereotypes they believe. Furthermore, phraseological units usually are formed from national sayings, prejudices and cultural traditions. Uzbek language as well as English is very rich phraseologisms. They are used in various styles of the language such as literature, colloquial and publicistic style.

Theoretical overview of Uzbek phraseologisms is similar to English idioms. They as well are classified into several groups, have the feature of reproducibility perform nominative and communicative functions as English idioms. Shansky in his book defines phraseologisms as "frozen patterns of language that consist of two or more components and allow little or no variation in form, structure or meaning. (Шанский Н.М Лекика и фразелогия современного русского языка. М, 1957.- С.56)

Phraseology of contemporary Uzbek language carries a very specific Uzbek manner and features. Most of the Uzbek phraseologisms do not have equivalents in other languages; therefore, it is very overwhelming for the translators to transfer the meaning of Uzbek idioms into another language. The translator has to search for idioms with similar meaning of form, or just has to paraphrase. In order to analyze phraseologisms of contemporary Uzbek language it is important to take the character of lexical structure of phraseologism into consideration According to this fact, Uzbek phraseologisms similar to English idioms can be classified into two large groups. The first group consists of phraseologisms that contain words which are independent with its meaning and can stand alone in the sentence.

Words in these phraseologisms are bound with each other according to the grammar rules of contemporary Uzbek language. Meanwhile, another group of phraseologisms consists of such words that have rigid usage and old fashioned lexico-semantic factors. Words in these phraseologisms can perform as archaic in contemporary language.

In contemporary English language world, the emotional concept of “fear” is one of the most commonly used by its self-identification. Fear is a universal base emotion that reflects the instinct of self-preservation and plays a leading role in providing human life. We can conclude that ideas about the emotion “fear” are localized in the negative associative-shaped zone of the linguistic picture of the world. 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.

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. 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. 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.

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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, trembling in both languages.

In addition to the somatisms “soul”, “heart” and “hair”, some attention should be paid to some other somatisms. Let us consider the following:

The somatism “skin”-It is present in only one English idiom, “*to jump / leap out of / in one’s skin*”, which means to be extremely and suddenly scared;

The somatism “legs / feet / heels”- *to get / have cold feet, a quick and cowardly escape*;

The somatism “blood”- In a moment of extreme fear a person has the sensation that one’s blood temperature is decreasing. Idioms containing “blood” have been found in English (*to turn one’s blood to ice, to chill one’s blood, fear makes his blood creep.*)

A sudden scare or fear and the subjective feeling of one's blood temperature decreasing can lead to different symptoms, such as *to send chills, shivers down one's spine*.

Paleness- *as white as a sheet, to turn as white as a ghost;*

Sweat- *to be in a cold sweat, to make one break out in a cold sweat;*

Tremble- *to shake / quake / quiver / tremble like a (an aspen) leaf.*

Phraseological units in Uzbek with somatic constructions (the concept of "fear") are provided with O'tkir Hoshimov's "Ikki eshik orasi" novel.

Heart- yurak g'ashtortmoq, yurak qinidan chiqib, cho'chib tushmoq, chiqqandek bo'lmoq, yurakni vahima bosmoq, yuragi uvishmoq, yuragi gursillab, yuragi shuvillab ketmoq, yurakka g'ulg'ula tushmoq, yurakka vahima o'ralmoq

Internal parts of the body- alla-pallagacha dili o'ynamoq, dili gash bo'lib yurmoq, ko'nglini havotir egallamoq, tomoqqa iliq, achchiq bir nima tiqilib kelmoq, jon holatida, ko'ngilga g'ulg'ula tushmoq, ichagini boshiga salla qilmoq, etni junjituvchi hatarli sukunat cho'kmoq, dami ichiga tushib ketmoq, alla-pallagacha dili o'ynamoq, tili aylanmay qolmoq, o'takasi o'n bo'lib ketmoq, ichidan qirindi o'tmoq, tovushda havotir bo'lmoq.

Physiological symptoms- seskanib ketmoq, jon holatida, havotirlanib qaramoq, qo'rqa-pisa qaramoq, entikib nafas olishi zerilmoq, vahmi kelmoq, o'zini yuqotib quymoq, muttasil titramoq, 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, vujudi muzlab ketmoq, karaxt bo'lib qolmoq, muttasil titramoq.

Paleness- rangi o'tib ketmoq, rangi gezarib ketmoq, rangi uchmoq, rangi quv etrib o'chmoq, rangi buzdek oqargancha, rangi o'chmoq, rangi bir holatda bo'lish.

In phraseological units with a color component, the concept "fear" is expressed using the adjectives white and yellow (in English) and white (in Uzbek). 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 ."

Parts of body: lips, eyes, feet etc.- ko'z oldi qorongulashib, tirnoq lablarini tishlamoq, qo'rquvdan og'zi qiyshaymoq, qo'rquvdan ko'zlari olayib ketmoq, qo'llari titramoq, qovog'i uchmoq, qo'llari qaltiramoq, kapalagi uchib ketmoq, ko'zni bir tarafga tashlamoq, ko'z piri-piramoq, qo'rquvdan ko'z dum-dumaloq bo'lib qolmoq, oyoq qo'l bo'shashib, oyog'i qartirab, qo'rqa-pisa ko'z ochib qarash, lablari pirillamoq, ko'zi ola-kula bo'lmoq, kiprigi pirillamoq.

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. Consequently, somatic phraseological units use the names of body parts, e.g, to have one's heart sink, to have cold feet.

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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