

LEXICAL-SEMANTIC FIELD OF THE CONCEPT DENOTING “FEAR” IN ENGLISH AND UZBEK LINGUISTIC PICTURE OF THE WORLD

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Abstract

Today, lexical-semantic fields in language and literature occupies a leading place 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.

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

Thus the term “concept” is an umbrella term for several scientific directions: first of all for cognitive psychology and cognitive linguistics, dealing with thinking and cognition, storing and transforming information, as well as for cultural linguistics, which is still defining and refining the boundaries of the theory formed by the postulates and basic categories. We can assume that as in mathematics, the concept in cognitive science is the basic axiomatic category which is undetectable, intuitively understanding; the hyperonym of the notion, ideas, frame, script, gestalt etc. (Лихачев1997).

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).

In linguistics, the concept, in contrast to a word, has a more complicated structure. The content of the concept is divided into linguistic meaning and cultural sense. That is why it is often called a unit of knowledge, an abstract idea or a mental symbol (Britannica, 2008). Therefore, our research is connected with the concept fear and its lexical semantic field. 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. Wierzbicka (1972:59-63) 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' (Wierzbicka 1972: 59–63). 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). If lexical-semantic field of fear is analysed, it has shown, when examining the relationship between semantic and conceptual qualities, or, alternatively, between the source and the target domain, an entity of the "invisible world" is especially well-suited. The lexical-semantic field with the dominant fear: *phobia, creeps, concern, timidity, perturbation, nervousness, discomposure, agitation, cowardice*

worry, agitation, apprehension, dread, fright, awe, alarm, panic, affright, dismay, horror and scare. 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.

In Uzbek we can see variety of words expressing fear concept or "qo`rquv", they are *g`ulg`ula*, *tashvish*, *qo`rqqoqlik*, *cho`chish*, *xavotir*, *yuraksizlik*, *bezovtalik*, *vahima*, *fobiya*, *daxshat*, *hadik*, *xavotir*, *sarosimalik*, *hurkish*, *trevoga*, *g`urur tuyg`usi*. Moreover, in Uzbek phraseology, examples have also been indicated that convey different degrees of human fear: *zir titraoq* – to be very afraid (of someone); to tremble (before someone) like an aspen leaf (M. Sadikova, 1989, p. 114). This example does not contain a component that shows fear. However, with the help of the verb " *titramoq*" (to tremble), fear is transmitted in all its force on the basis of an association with a person trembling from fear. Another example of an Uzbek phraseology that denotes fear is *zahrasi uchdi* – he was very scared; he got angry, he became enraged (M. Sadikova, 1989, p. 114). A strong degree of fear can be traced in the Uzbek *joni (jon-poni) chiqib ketdi (jon-poni qolmadi)* – he was scared; there is no face on him; his soul has gone to the heels (M. Sadikova, 1989, p. 109). The following phraseological units like to jump out of her skin - *seskanib ketmoq*, to make your blood run cold-*rangi bezarib ketmoq*, to be shaken like a leaf- *ko`z oldi qorong`ulashib*, *chayqalib ketmoq*, one's heart in her mouth- *yuragi siqildi*, my heart missed a beat- *g`ulgula tushmoq*, don't give in to your fears- *qo`rquvga bo`yin egmaslik*, his face as white as sheets of paper-*yuzi dokadek oqarib ketdi* can be expressed in English and Uzbek respectively.

Conclusion

Language is required for the discussion and exchange of concepts during the communication process, not for the development of conceptions. Since concepts are part of people's actual mentalities, verbalising them that is, expressing them through language is essential for communication. Depending on the concept itself, a word, phrase, sentence, or entire paragraph can be used to express it in language. The speaker's internal vocabulary, mental image, and personal meaning all influence the verbal shape they choose, and they are interdependent. 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.

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