



## Research of the semantic field "Emotion" in English and Uzbek phraseology

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### ABSTRACT

Lexical-semantic domains in language and literature hold a prominent position in contemporary linguistic studies. One of the primary research areas in recent years has been the relevance and importance of lexical and semantic analysis within the lexical field representing emotions, focusing on its function and foundational role in language acquisition. The so-called "human factor" is becoming increasingly significant across all facets of scientific inquiry, emphasizing the intersection of emotion and linguistic understanding.

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## Ingliz va o'zbek iboralari sohasida "hissiyot" semantik sohasini tadqiq qilish

### ANNOTATSIYA

#### **Kalit so'zlar:**

tushuncha,  
frazologik birliklar,  
o'zbek tili,  
ingliz tili,  
kognitiv jarayonlar,  
madaniyat,  
psixologik temperament,  
konnotatsiya,  
hissiyotlar.

Hozirgi kunda til va adabiyotdagi leksik-semantik sohalar zamonaviy lingvistik tadqiqotlarda muhim mavqega ega. So'nggi yillarda tadqiqotning asosiy yo'nalishlaridan biri bu hissiyotlarni anglatuvchi leksik sohani leksik va semantik tahlil qilishning dolzarbligi va ahamiyati. Uning vazifasi va asoslari tillarda, ya'ni tegishli sotib olishda. "Inson omili" deb ataladigan narsa barcha jabhalarda tobora muhim ahamiyat kasb etmoqda.

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# Исследование семантического поля «Эмоция» в английской и узбекской фразеологии

## АННОТАЦИЯ

### Ключевые слова:

Концепт,  
фразеологические  
единицы,  
узбекский язык,  
английский язык,  
когнитивные процессы,  
культура,  
психологический  
темперамент,  
коннотация,  
эмоции.

Лексико-семантические области языка и литературы занимают видное место в современных лингвистических исследованиях. Одной из ключевых тем последних лет является актуальность и важность лексико-семантического анализа лексического поля, обозначающего эмоции. Особое внимание уделяется его функциям и основам в изучении языков, особенно в контексте их успешного освоения. Так называемый «человеческий фактор» приобретает всё большее значение во всех аспектах научного познания.

## INTRODUCTION

The word "concept" refers to a broad range of scientific fields, including cultural linguistics, which is still establishing and honing the boundaries of the theory established by the postulates and fundamental categories, and cognitive psychology and cognitive linguistics, which deal with thinking and cognition, storing and transforming information. We might presume that the idea in cognitive science is the fundamental axiomatic category, much like in mathematics. which is imperceptible, instinctively perceptive; the concept's hyperonym, concepts, gestalt, script, frame, etc.

Here's a refined version of your text for improved clarity and coherence:

Anthropological issues are increasingly gaining prominence in linguistic science. The shift in focus within linguistics, a humanitarian discipline, towards its primary object – humans as subjects of speech activity – marks significant progress in overcoming one of the "stagnant" areas of theoretical linguistics. This transformation is naturally influenced by the pragmatic climate of recent decades, where language is no longer viewed as an isolated system functioning "on its own," but rather in connection with other aspects of human life.

In linguistics, a notion has a more intricate structure than a word. The concept's substance is separated into two categories: linguistic meaning and cultural sense. For this reason, it is frequently referred to as a mental symbol, an abstract concept, or a unit of knowledge (Britannica, 2008). Thus, the idea of dread and its lexical semantic space are related to our research. Depending on their culture and psychological domain, people communicate their emotions in a variety of ways, using a variety of words, phrases, and phraseological units. The language units used by the English and Uzbek nationalities to convey their emotions differ greatly because of this. It is crucial to distinguish the semantic core of fear, which exists apart from its contextual interpretations, before examining the parameters.

## ANALYSIS

Emotions can be considered "shorthand abbreviations for complex expressions, i.e., descriptions of some kind" (Wierzbicka, 1972: 59–63). Semantic primitives such as "bad," "do," "happen," and "know" form the basis for describing "emotions." Numerous terms indicating dread were identified in the two languages examined, with fear

occupying a unique position among human emotions. For example, the English phrase "to scare someone till losing consciousness" (A.V. Kunin, 1967, p. 806) conveys the idea of "scaring someone out of their senses." The intensity of fear can vary significantly, as illustrated by the expression "scared as a rabbit – scared out of consciousness" (A.V. Kunin, 1967, p. 794), which depicts terror at its peak.

The semantic field of "fear" comprises short forms that, depending on context, express a belief in the likelihood of an imminent negative and unavoidable event. Interestingly, the extent or severity of this fear does not seem to be inherently tied to its core meaning. However, contrary to this notion, the following examples demonstrate that the degree of fear experienced plays a critical role in shaping new (both grammatical and lexical) language functions associated with these expressions of dread.

In Uzbek we can see verity 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, ones 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 not essential for the formation of concepts but plays a critical role in the discussion and sharing of ideas during communication. Verbalizing or expressing ideas through language is crucial because these expressions are integral to people's actual mentalities. In English, a concept can be articulated using a single word, a phrase, a sentence, or even an entire paragraph. The linguistic form a speaker chooses is shaped by their internal lexicon, mental imagery, and personal interpretations, all of which are interconnected.

The evaluation of phraseological units that represent the concept of "fear" often carries a negative connotation in both Uzbek and English. This negativity is reflected in references to animal behavior, human interactions, and psychological states. The only exceptions are expressions that convey the overcoming of fear, which tend to be evaluated positively.

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