



CLASSIFICATION OF PAREMIAS ASSOCIATED WITH THE CONCEPT OF “FEAR” THROUGH COGNITIVE LAYERS

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ABOUT ARTICLE

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Abstract: In this article, the analysis and use of proverbs and sayings expressing the concept of fear in English and Uzbek languages was thoroughly studied. It was also more broadly classified using the cognitive layers of paremias representing this concept. Special attention was paid to the translation of paremies related to the concept of fear in English and Uzbek languages and the problems arising in the context of their use in communication.

Also, the aspects of the concept of “fear” studied by English and Uzbek linguists and which aspects are focused on in this article are also highlighted. Unlike other linguists, the concept of “fear” was studied mainly through cognitive layers.

INTRODUCTION

Our lives are filled with a wide range of emotions, including joy, sorrow, happiness, joy, and fear. Concepts related to such emotions can be studied more deeply with the help of the field of cognitive linguistics.

The article provides a description of the research on paremias expressing the concept of “fear” in the Uzbek and English languages in the field of cognitive linguistics, as well as their classification into cognitive layers.

People are often faced with a feeling of fear when performing various actions or when they are faced with various events in their lives. It is at these moments that a person can use various expressions, words, proverbs and sayings to express his inner experiences.

Furthermore, throughout the article, we can study the works of researchers and linguists about the concept “fear”. Then, the differences and similarities of the work can be clarified with samples.

MATERIALS AND METHODS

Modern linguistics is directly dependent on the results of researches and studies that are carried out by linguists in order for it to develop. Linguists studying English and Uzbek paid their attention to the studying of lots of concepts, including the concept of “fear”.

Focusing on the etymology of the concept of “fear” that we are analyzing here, this concept was found in the forms of “fere” in medieval English linguistics, and “fær” in Old English linguistics, and sudden danger, expressed the meaning of danger, sudden attack. The meaning of “a state of fear or uneasiness arising from impending danger” developed by the end of the 12th century. The Old English words for the concept of “fear” as we use it now are fyrhto, fyrhto; as a verb Also, Old English afæred, past participle of afear (Old English afæran) from a- (1) + færan, meaning “to frighten”. (1)

The word “afraid” was used many times by the English writer Shakespeare, but after 1700 it was replaced by the form “afraid” in literary English.(2)

Studying the notion of “fear” is important for a variety of reasons, including the influence of this concept’s duration to the people. Fear of the same thing or subject is known by a different name (phobias such as bibliophobia, aerophobia, dentaphobia, etc.), whereas a person who experiences constant fear expresses that fear under a different name (panic, terror, panic). Researchers studying the linguistics of fear can learn a lot about the unique ways that linguists studying English and Uzbek perceive this feeling. For instance, one of the researchers at the University of Oregon, Holly Lakey, conducted a study related to the concept of “fear”. (3) The main content of the research work conducted by the linguist was to study the grammatical and morpho-syntactic analysis of the concept of “fear”. In Uzbek linguistics, several research studies have been conducted to study the concept of “fear”. Linguist Soyibjonova Mutabarkhan’s article under the name of “The concept of fear in the field of Uzbek language (as an example of Abdulla Kahhor’s works)” also puts emphasis on the concept of fear. (4) In his work, the linguist classified the concept as nominative and metaphorical.

Liane Strobel, a teacher at Heinrich-Heine-University in Düsseldorf, Germany, has also conducted research on this concept. In his research entitled “Linguistic manifestation of the

concept of fear”, he mainly discussed the etymological origin of the concept of fear, the lexical composition of the word “fear”. (5)

Also, another Russian linguist, I.I. Shafigullina, in his article “Representation of the concept fear in modern linguistics” mentioned his opinion about the English and Russian equivalents of the word “fear”, their place of use in sentences and their explanation. (6)

Fear is included in the list of fundamental emotions, and this concept (P. Ekman, V. Friesen, K. Izard, A. Wierzbicka, A. N. Leontiev, S. Rubinshtein, etc.), emotion they have basic features such as universality, recognition, possibility. (7) Here, according to linguist A. Kempinski, the feeling of fear is a kind of preparation for an imminent, inevitable, terrible event. But when this happens, fear disappears, it loses its meaning. When a person is faced with a danger, he tries to fight against it or avoid it, and this fighting process suppresses the feeling of fear. (8)

Through these articles, it can be understood that the concept of fear has been studied using the comparative method in terms of metaphorical, syntactic, grammatical and nominative aspects. On the contrary, we tried to study the concept “fear” through the field of cognitive linguistics. As we know, it cognitive linguistics have different terms, such as frame, cognitive layers, gestalt, scripts, scenarios and so on; and this article focuses on to the analysis of cognitive layers of the perception of “fear”.

RESULTS AND ANALYSIS

As we know, proverbs and sayings are one of the oldest genres of folklore. They appeared in ancient times and have been passed down from generation to generation for years and centuries. In fact, almost most of them appeared firstly in people’s communication process before the appearance of writing. The aspect of linguistics that studies word units called proverbs and sayings is called paremiology. Over the years, many linguists have studied the history of the origin of proverbs and sayings and expressed their different theoretical views about their appearance and function in the language.

As any event or phenomenon has its own history, it is not always possible to determine the etymological origin of proverbs and sayings. It is clear from this that some proverbs and sayings originated from the people, and their origins were reflected in the general views and culture of the people.

We can notice the same phenomena in the English and Uzbek nations while we are studying the concept “fear”. In particular, English proverbs are mainly examples of folk oral creativity, and the peculiarity of their origin is that they appeared due to the culture, customs and traditions of the English people. Studying the etymology of English proverbs and sayings

does not escape the attention of linguists today. This is because the etymology of proverbs and sayings in English has not been fully studied until now. The English proverbs related to the concept of “fear” that we are studying and researching have almost no etymologically accurate information.

In the process of analyzing proverbs and sayings about the concept of “fear”, we classified these paremias into cognitive layers.

We mainly divided the cognitive layers into the following groups:

1. Fears related to the imagination (Qo‘rqqanga qo‘sh ko‘rinar, Qo‘rqoq ot o‘z soyasidan hurkar -A fearful horse looks like a double, A fearful horse jumps from its own shadow). In this layer, a person experiences a state of fear as a result of his imagination, which means that this state is imaginary, that is, it can remain only in dreams or experience the processes of happening in real life.

2. Fear related to religion (Qo‘rquv o‘limni qutqarmas, Xudosizdan qo‘rq, O‘limdan qo‘rqan yomon. Qo‘rqoqni ajal quvlaydi, Qo‘rqoqqa ko‘lankasi - Azroil.- Fear does not save death, fear the godless, it is bad to fear death. Death chases a coward, the shadow of a coward is Azrael.). A person who does not have a deep understanding of religion is sometimes condemned to live in the torture of fear for a lifetime due to the scary words or exclamations of other people. It is at these moments that they express their fears through the above expressions.

3. Fear from chance (Chumchuqdan qo‘rqan tariq ekmaydi -A person who is afraid of a sparrow does not plant millet). Life goes on some people live in fear of random events, such as being suddenly fired from a job, falling into unfamiliar circles, or being afraid that their secret will be exposed.

4. Fear from the object (Qo‘rqoqning o‘z quroli o‘ziga yov -The coward owns his own weapon.) People belonging to this layer are mainly afraid of elevators, narrow streets, the speed of cars, old houses, big-eyed dolls or themselves. they are afraid of yinchas.

5. Fear from the subject (Qo‘rqoq qo‘rqoqqa o‘rtoq, Qo‘rqoq oldin musht ko‘tarar - A coward is a friend to a coward, A coward first raises a fist). Such persons live in fear of violent persons, drunken people, their bosses, thieves, murderers throughout their lives.

6. Fear from animals (Qo‘rqan it uch kun hurar, It qo‘rqoqni talar - A scared dog barks for three days, A dog bites a coward.) (9)

The category of people who are afraid of animals includes people who are afraid of various insects, such people live in fear of snakes, scorpions, dogs, reptiles, and various rodents.

7. Fear related to superstitions - a person is afraid of various superstitions, including the fear that if a black cat passes in front of you, it will bring bad luck, if a broom stands upright, it

will bring bad luck, and looking at a broken mirror is bad luck. An example is the fear of the dream that will bring.

8. Fear of natural elements can include fear of earthquake, flood, lightning, and the dark.

It should be noted that objects and subjects belonging to such categories of fear may be similar or different depending on the living environment, nationality and mentality of a person.

For example, in English linguistics, we can see proverbs and sayings that correspond to the cognitive layer classifying the concept of “fear”:

1. Related to imagination (He who fears to suffer, suffers from fear, the fear of war is worse than war itself.);

2. Related to religion (The fear of death is worse than death itself, Fear is no obstacle to death, and Cowards die many times before their death");

3. By chance (He who is afraid of sparrows does not plant millet)

4. According to the object (He that is afraid of wounds, must not come near a battle.

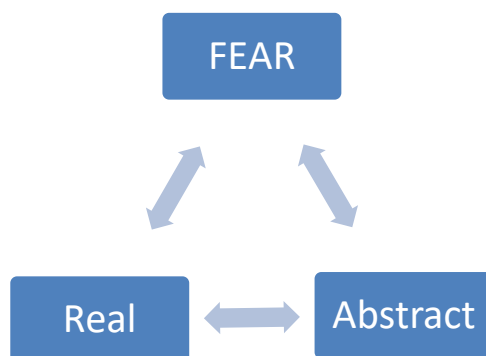
5. According to the subject (Fear an ignorant man more than a lion.)

6. It is related to secrets

7. It is related to the elements of nature.

So, if the researched concept is researched using the cognitive layer groups mentioned above, it may be easier to find the Uzbek equivalents of English proverbs and proverbs. For example, based on the meaning of the English proverb “who is in fear of every leaf must not go into the wood”, we can give the Uzbek version of the proverb *bo’ridan qo’rqan to’qayga kirmas*”). (10)

We can also analyze the cognitive layers related to the above concept of “fear” into two groups:



Real Fear can be because of loneliness, height, natural elements (water, fire, and earthquake), objects or subjects, fear of animals. Abstract Fear can cause because of ghosts, imaginary events, religious, random situations, events related to various external environments.

The reason why we call it real is that we experience these situations in our lives and witness this environment. Because of this, fear in these situations is a real reason. The reason we say abstract is that we don't see these situations with our eyes; we just experience a state of fear as a result of feeling it through our imagination in our mind.

Sometimes people use different methods to overcome their fears. For example, they call the insects or events that they are afraid of by different names: if they call *a scorpion* *noming o'chgur hashorat*, *sariq eshak*, *oti yo'q*, they use the word *do'zax* instead of the word *jahannam*. (11)

Using other names instead of such rude or unpleasant words is called euphemism in the field of linguistics. This term is widely used today. At this point, we should clarify the word euphemism. The term "euphemism" is derived from the Greek language, and according to most authors, it is considered as the exchange of an inappropriate unit for an appropriate unit. A. A. Reformatsky defines "euphemisms as words that are allowed to be used instead of prohibited (tabulated) words." In "Лингвистический энциклопедический словарь" "Euphemism is emotionally neutral words and expressions used in place of words and expressions that are rude and uncomfortable in the eyes of the speaker." (12)

In the "Annotated Dictionary of Linguistic Terms" republished in 2002 by A. Hajiyev, euphemism is explained as follows: "Euphemism (Greek: euphemismos; eu - good, phemi - I speak) is an expression of something in a much softer form; use a non-obscene word or expression instead of a rude, indecent word, phrase or taboo. (13)

CONCLUSION

Therefore, paremiological units in the fields of English and Uzbek linguistics can be categorized using cognitive layers in addition to lexical, phraseological, and syntactic units. The classification of this concept in Uzbek linguistics motivates further expansion of information about the concept.

Based on the above-mentioned cognitive layers, people can expand not only their own vocabulary, but also the vocabulary of their people as a result of studying the mentality, customs or vocabulary of different nations.

From all the definitions given above, the notion of "fear" can be defined in terms of its cognitive levels. Numerous linguists have researched this idea, and this work may be differentiated based on an examination of its layers. Furthermore, it is important to note that linguists should pay close attention to how proverbs and sayings are used while translating and distinguishing between them. The explanation for such may be that the readers were distracted since the proper equivalent was not used.

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