Cultural Verbalization Of The Concept "Anger" In The English Language

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Abstract:The article examines the verbalization of the concept of "anger" in English linguoculture. Various approaches to the theoretical bases of the world picture study are covered in the work, and the concept of "anger" is analyzed from

the point of view of emotiveness as a linguistic category. The problem of the lexical description of the emotional kink of the speaker is touched. The work presents the results of the linguistic and cultural analysis of dictionary articles reflecting the synonymous series of verbal expression of anger. The author touched upon the issue of the euphemistic expression of anger as a constructive way of expressing negative emotions.

Keywords: *conceptualization; picture of the world; cognitive linguistics; linguoculture; categorization of emotions; emotiveness; verbalization; emotional concept sphere; lexicalization.*

Cognitive linguistics has evolved and developed over the last two or three decades. Its problems revolve around such basic categories as concept, conceptualization, verbalization, categorization, the concept sphere and the world picture research on the verbalization of reality in cognitive science refers to ordinary experience and ordinary human behavior, and the language reflects the results of cognition as a process aimed at solving practical problems of human adaptation to the environment, its survival, the classification of direct perception data.

One of the complex problems of modern linguistics is the correlation of linguistic and non-linguistic knowledge, conceptual and lexical-semantic information. In the field of the study of cognitive linguistics, there are questions of the interrelation between language and thought, the theory and structure of language, its organization, the typology of linguistic units and their meanings.

The relationship between meanings and concepts is complex. For example, everyone knows that events occurring in people's lives cause certain feelings and emotions. For example, unpleasant or unjust events in a person's life cause a

feeling of anger. However, the meaning of the corresponding words and phrases: anger, hatred, anger, resentment, indignation, rejection, experiencing fury, evil as a dog, etc. - reflect only a certain part of the content of this emotional concept. All people tend to experience emotions, regardless of their language and nationality, but their manifestation, meaning and orientation have their own cultural specifics, reflected, as a rule, in speech. Culturally conditioned manifestations of emotions impose a certain imprint on the degree of their expressiveness, direction, and meaning. According to the researchers, emotional concepts have a complex and delicate structure and rich conceptual content. They are the most subjective in nature. Since in terms of the totality of concepts (the concept sphere) one can judge the mental model of reality reflected in the language and in the linguistic consciousness of specific speakers of the language, in particular, the topic of verbal representation of the emotional concept "anger" in the English world picture is of great interest to those who learn English. The relevance of such a topic is explained by the need to study the ways of conceptualizing and verbalizing the emotion of "anger" in the English language picture of the world. On the one hand, manifestations of anger are natural for all mankind, on the other hand, these manifestations have national peculiarities. In addition, anger in many cultures (in particular Anglo-Saxon) is taboo and belongs to one of the deadly sins in the Christian religion. One more reason can be noted: since anger is one of the human psychological universals, all representatives of mankind must look for ways of constructive manifestations of negative emotions, and in this connection the linguistic displays of anger come to the fore. To reveal the character of the people means to reveal its most significant socio-psychological traits that were historically developed by the nation under the influence of living conditions, lifestyle, socioeconomic structure, etc. The national way of life of the people is formed by natural conditions, the surrounding world, which in turn

determines the genus of it labor, customs and traditions, which is directly related to the picture of the world. In the works

In the works of V.N. Toporov, A. Ya. Gurevich, V.S. Stepin, B.A. Serebrennikov and O.A. Kornilov, D. U. Ashurova and N. N. Panjiyeva various points of view are expressed on the problem of the theoretical foundations of the study of the world picture, in which the authors propose their classification of their varieties, for example, division into the scientific, philosophical, conceptual, naive, artistic and linguistic pictures of the world. The language picture of the world is a systemic, holistic representation of reality through various linguistic means. In the foreshortening of the emotional sphere of consciousness, an emotional picture of the world is singled out, in which the objectively existing reality is reflected through the prism of human emotions. The word emotion (Fr. Emotion) is the emotional experience, excitement, feelings, for example anger, fear, sadness, joy. There is a corresponding vocabulary: headstrong, to cachinnate, tattle, lad, fantastic, beastly, etc., which is used only in the emotional state and in a certain situation, in a state of emotional rest we will never use emotions [2, p. 49]. Emotionality has two planes: the content plan and the expression plan through which emotional relations are manifested (states of speakers). In the linguistic sense, the problem of emotions begins with the problem of the function of language - the function of expression and evocation of emotions in the process of speech communication.

Vocabulary, which denotes various emotional states (angry, glad, envious, etc.) is not emotive, it is logical-objective. In these words, as in other names of emotions - malice, despair, annoyance, etc., - there is no infecting component. Speech is an instrument not only for naming emotions, but also an instrument for expressing the various emotional relations of a person to the world. Emotion can be both a form of reflection, and a subject of reflection. When it is a subject of

International Journal of Research
Available at
https://journals.pen2print.org/index.php/ijr/

e-ISSN: 2348-6848
p-ISSN: 2348-795X
Volume 07 Issue 04
April 2020

reflection (love, hatred, disgust, etc.), the word that calls it is not an emotion, since it does not express emotion, but serves only as an indication of a certain concept of a certain emotion. Emotive with his semantics expresses the emotional state of the inner "I", his consciousness, the psyche. Emotional behavior of a person can be significant for an object: a voice trembles, a person worries, turns pale or blushes, etc., showing an emotional state.

The recipient of speech learns about the true degree of intensity of emotions primarily from their verbal expressions, and not from their description.
I'm furious!
I've got an angry with you!
I'm cross with you.
Damn you !; Rabble !; Rascal! To put me in a spot!

In the first and second utterances, the linguistic expressive component of emotion is absent, in the third case only their factual descriptions are reflected. In the fourth - there is its bright, intensive expressive language component, corresponding to this emotion, emotional vocabulary, syntactic structures and prosodic design.

Expression of emotions is carried out at different levels of the language, including: [6;160]

- non-verbal expression and communication, the most frequent variant of which is the lexical description of emotional faces: eyes were black with malice;

- lexical expression of emotions through the use of emoticons: dreadful, awful;

- stylistic means: 1) repetitions of emotional amplifiers how, so; 2) Parallel constructions: I've felt furious ... you've been irritated; 3) metaphors: the jaws of death;

- syntactic means include threatening speech acts: 1) order: Get off my fucking foot !; 2) prohibition: Do not touch it !; 3) requirement: Shut the door !; 4) Curse: Go to hell; 5) threat: Make a move and

I'll   shoot;

- grammatical methods include: 1) exclamations, beginning with the words what and how: How I used to hate geography !; What a long time we have been waiting !; 2) the impelling do in the imperative mood: Do not seated; 3) interjections: Ugh, what   a   mess   !; 4) Expensive and amplifying words: utterly, violently: They utterly detested him; He   violently   smashed   the   bottle.

In English, the synonym for the concept name consists of 28 lexemes: anger, rage, fury, wrath, ire, indignation, dislike, hate, hatred, animosity, odium, detestation, abhorrence, loathing, temper, annoyance, vexation, displeasure, irritation, pique, spleen, resentment, outrage, aggression, violence, cruelty, fierceness, savagery. Such a quantitative predominance of units denoting anger in English lingo-culture may indicate a more detailed division of the extra-linguistic continuum, where individual psychological characteristics of the emotion of anger receive   a   special   name   in   the   language.

Summing up one can mention that the language relativists will find that the lexicon of emotion can be shown to vary between different cultures, languages and social groups. As we shall see, psychologists and linguists have in fact found that individuals using the same language vary in their usage of emotion lexemes more significantly than in other lexical areas too.

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