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THE VERBALIZATION OF THE CONCEPT OF “FEAR” IN ENGLISH AND UKRAINIAN PHRASEOLOGICAL UNITS

Abstract

This article is devoted to the study of English and Ukrainian phraseological units related to the emotional concept of “fear”. 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.

Keywords: emotions; the concept of “fear”; phraseological units; the Ukrainian language; the English language

1 Introduction

Contemporary linguistics is increasingly turning to the study of the linguistic representation of the inner world of the individual, particularly of his/her emotional sphere. A human individual is not only a thinking being, but also a deeply emotional one. This is why emotionality cannot fail to leave a mark in the language. Emotional states, predetermining the cognitive processes of an individual, directly interfere with his/her nominative-communicative activity.

The scope of cognitive linguistics encompasses the questions of how the connection of language with the world is created; how language expressions, units, and categories are associated with the perception of the environment and how they reflect its cognition; and how structures of language knowledge are represented in an individual’s consciousness and are involved in the processing of information and in communication.

In the paradigm of the cognitive approach, there is a growing and active understanding that language provides the best access to the inner world of the individual, to the structures of his/her experience which are not observed directly. Our representations of the surrounding reality are objectified in language and provide a basis for the analysis of the processes that occur in human

consciousness and thought (Vasil'ev, 1990, p. 82). Thus, the study of linguistic units aims to analyse those mental representations of knowledge that correlate with them on the level of consciousness.

2 Features of the linguistic and conceptual representations of emotions

Since the turn of the millennium, there has been a shift in the scientific paradigm in linguistics. Nowadays, the attention of linguists is centred on the language user – an individual who is a representative of a certain culture, as well as of the linguistic group to which he/she belongs. The linguistic imperative, therefore, is the analysis of ethnically determined lexical and grammatical meanings, through which one can identify the essential features of a particular linguo-culture and gain a better understanding of the mentality of the ethnic group or groups which form said linguo-culture.

Emotions belong to the meaningful foundation of consciousness, and play a role in both organizing and directing consciousness. This explains the growing interest of scholars of various fields in emotions, and in the means of their conceptualization and verbalization. However, the lack of a holistic theory of emotions, the diversity and contradictions of their classifications, and the non-uniformity of the processes of their identification all serve to complicate the study of the verbalization of individuals' emotional reactions.

An analysis of the different approaches to the study of emotions adopted in cognitive psychology and cognitive linguistics shows an inseparable link between cognition, emotion and language as interdependent components of the following emotional and cognitive system: “consciousness – perception – conceptualization – categorization – language – representation”. This confirms the status of the language of emotions as an object of study for cognitive linguistics.

One of the most important areas of contemporary cognitive linguistics is the study of concepts, including concepts of emotions, which is an undeveloped area in modern linguistics. Therefore, the purpose of this article is to examine the verbalization of the concept of “fear” in Ukrainian and English phraseological units.

It goes without saying that emotions form the mental life of an individual, and that concepts of emotions are, in fact, the means by which we experience and understand our feelings. Emotional vocabulary is an area of study that may seem particularly productive for understanding the mentality of a particular ethnic group; moreover, the explanation of the rules governing the use of a certain word, indicating its metaphysical essence, will lead to the heart of the theory of emotions and contribute to other research, including the study of the physiology of emotions.

Linguists (Krasavskii, 2001; Shakhovskii, 2008; Wierzbicka, 1999 etc.) have identified a combination of universal and ethno-specific content as a feature of concepts of emotions. Although there are still no answers to the questions surrounding the relations and the boundary between these two components, there is no doubt that the physiological nature and psychological mechanisms of emotional stress (at least, of basic emotions) are the same for the whole of humanity, while at the same time they form the basis for the specific, historically determined emotional experiences of specific ethnic groups.

According to Krasavskiy (Krasavskii, 2001), an emotional concept is an ethnically and culturally determined, structurally meaningful, and lexically and / or phraseologically verbalized formulation which is based on a certain conceptual basis including, apart from the concept itself, its image and its cultural value.

However, this definition can be applied not only to emotional concepts, but also to any concept of an abstract entity (for example, “*truth*” or “*intellect*”) which is also culturally determined, lexically and phraseologically expressed, and which has all three of the aforementioned components in its structure.

Thus, emotions are special psychophysical states of an organism, which reflect the attitude of an individual to himself / herself and to their environment in the form of intentions, direct

experiences, feelings of pleasure or displeasure, satisfaction or dissatisfaction, due to the objective attitude of the world to the needs and motives of the individual. Experiences can have both an unconscious and conscious character, although these are not always verbalized. The emotional processes registered by consciousness are defined as certain types of emotion, the result of which is the awareness of the individual about his/her condition. However, reflection fixes only those socially significant emotions that differ in duration and frequency, and only these emotions are represented by linguistic means.

In this manner, emotions implicitly set the truth criterion of the individual's perception of their environment and influence the efficiency of his/her cognitive activity. These changes, in their turn, cannot fail to affect the content of the cognitive structures of knowledge gained by the individual, which will subsequently find their embodiment in particular language semantics and thus lead to a shift in the development of the values of language units. Most emotions are distinguished by their collective character, which manifests itself in the collection of a significant amount of emotions (which are similar in quality) around the basic emotion of a more general nature. The basic emotions include interest, joy, surprise, sorrow, anger, disgust, scorn and fear (Izard, 1991). These emotions are relatively simple, and, acting as prototypes, are used as a reference frame for more marginal emotions. Such emotions are known as hypercognitized emotions, meaning that they are characterized by the detailed development of the cognitive structure and a large number of linguistic units that represent them in the language.

Another feature of emotions is their intensity and their ability to intensify. It is impossible to objectively measure this index of the emotional state, but the idea of stronger and weaker emotions is inseparably linked to their very existence. The intensity of emotions is reflected in the semantics of emotional words, which is able to change by fixing the sign of grading in the sense of emotional predicates. This points to two peculiarities of emotional states: their change in strength over a period of time, and their subjectivity in the estimation of the observer. Thus, emotions are characterized quantitatively, which makes it possible to distinguish between different groups (clusters) within which emotions differ in intensity and can be represented as derivatives of some basic emotions.

Emotions are also distinguished by qualitative features, which are manifested in the internal feelings of the subject and in the external expression of his/her emotional state. This difference manifests itself most clearly in the distinction between “emotions” and “feelings”. Emotions are characterized by high intensity, volatility, and transience; they appear as instant, intuitive acts which are unrelated to reflection. Feelings have evolved on the basis of emotions and their existence is due more to the intelligence and culture of a specific society. They are the highest product of the socio-historical development of the individual, the image of his/her life and relationships, and the basic directions of his/her activities (Boldyrev, 2014). Feelings are characterized by moderate intensity and long-term duration, which allows them to be consciously comprehended and controlled to a certain extent.

Nevertheless, people cannot always express their emotional experiences by the means of language, as the scope of emotions is much wider and richer.

Emotions act not only as objects of reflection, but that, as a defining factor in the process of cognition of the world by the individual, they determine and specify language and its meaningful aspect; they contribute to the resolution or the beginning of the speech act, while at the same time stimulating and supporting the process of communication. Furthermore, language is a means of emotional impact on an individual. The emotionally-expressive aspect of a statement is oriented towards both the producer and the recipient: in the first case, the speaker tries to express unambiguously his/her attitude to the event, which, in turn, contributes to the conviction or the influence on the volitional sphere of other communicants.

Emotions, therefore, are a necessary element of human life which define all processes and phenomena of an individual's reality, and, as a result, find their expression in language due to the significance of multilevel units, which determine the processes of nomination and communication.

3 The informative structure of the emotional concept of “fear”

A separate conceptual sphere is an integral part of the conceptual picture of the world, presenting a certain set knowledge about some aspect of material or spiritual life. Emotions are categorized as the most important manifestations of internal mental life, and they form the conceptual sphere of emotions at the mental level of consciousness. The conceptual sphere of emotions is an outlook on the world which is projected by the emotional sphere of consciousness of the individual. It can be regarded as the result of semiosis, the process of designation of the emotional cognition of an individual during his/her acquirement of the surrounding world. The conceptual sphere of emotions is therefore an integral, holistic, and cognitive formation on high level of abstraction.

The connection between the processes of cognition and thinking with the emotional sphere of human life is obvious and indisputable. Knowledge and emotions are verbalized in language and provide the basis for analysing speech and thinking processes. Emotions are an important component of human life; they are precisely the area of consciousness that influences the processes of nomination and communication with the help of linguistic means. The active participation of emotions in the course of an individual’s cognitive activity creates an inseparable link between the emotional sphere and the linguistic system, since consciousness reflects the images of objective reality together with the subjective-emotional attitude of their recipient. Humans are emotional beings capable of analysing and assessing the phenomena of objective reality, and only language provides researchers with the possibility to study the inner world, not directly observable, of an individual.

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.

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. However, it should be noted that the feeling of fear can both destroy an individual from within, leaving him/her 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. Being at the peak of emotional excitement, the individual looks for ways to solve the problem, as fear distorts reality in a manner which impacts on the nature of his / her perception and interpretation. Moreover, an individual in adversity desires to rid himself/herself of the state of helplessness and anxiety, and to minimize the effect of the threatening factor as quickly as possible.

Fear can be external (its cause may be any external factor and an individual cannot influence it, e.g., a natural disaster) or internal (it arises as a result of an individual’s own thoughts, e.g. fear of the dark). Fear can also be classified according to norms. Fear can be normal (a person is aware of the fear and is able control it) or pathological (the fear is not recognized or controlled and becomes an obsessive idea). When classifying fear by the criterion of duration, fear may be distinguished as both a short-term state (which can be called “fright”) and as a stable character trait (which is known as “fear” itself or “cowardice”). By the criterion of intensity, fear can vary from fright to panic and horror. Additionally, fear can occur immediately at the time of the threat or appear afterwards as the result of an event that has already happened. The numerous criteria for the classification of fear emphasize the diversity of this concept.

4 Phraseological units with the concept of “fear”

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 objectivized 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. Instead, we view phraseological units as the means of a concept’s objectification, as most researchers do.

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, colourful 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 (Krasavskii, 2001).

However, Shakhovskiy (Shakhovskii, 2019) has revealed that all the signs or characteristics of the situation in the meaning of phraseological units are not necessarily actualized at the same time. Consider the idiom “(волос) волосся дибки / дибом (дубом, дуба, дротом) стае / став” [(volos) volossia dybky / dybom (dubom, duba, drotom) staie / stav] (syn. “*One’s hair stands on end*”). In a certain context it compares (to some extent) the emotional state of a person with the emotional state of an animal. This comparison is based on some animals’ (e.g. a cat, a dog, etc.) behaviour in a dangerous or frightening situation – in an attempt to scare its enemy, the animal pretends to be bigger than it really is. The animal instinctively bristles up its hair, which is a sign of an aggressive or defensive reaction. However, when speaking about a person using this idiom, only the human somatic reaction is taken into account, not the aggressiveness or the defensiveness.

Thus, on the basis of the idiom’s meaning, the entire meaning of the feeling or state of fear is reconstructed. This kind of reconstruction is the background knowledge accompanying each phraseological unit.

Transmitting the abstract through the concrete, idioms are a form of reflection of non-linguistic reality and, as Petrenko (1997) rightly emphasises, are powerful tools for “information compression”. This means that a rather short phraseological unit can sometimes convey more concrete and concise characteristics of a person and his / her actions than a long and wordy description.

Fear, like any other emotion, has physiological manifestations which in most cases are universal, regardless of the cultural environment of the individual. Information about the physical and psychological feelings which are experienced in a dangerous situation can be found in phraseological units which describe the concept of “fear”. It goes without saying that it is easy to describe the state of fear through certain physiological symptoms (“аж жишки затрусилися” [“*azh zhyzhky zatrusylisia*”], “*to shake in one’s shoes*”), behavioural models (“заціпеніти від жаху” [“*zatsipeniti vid zhakhu*”], “*вросту в землю*” [“*vrosty v zemliu*”], “*to be scared to death*”, “*to tremble like a leaf / an aspen leaf*”), comparisons with the behaviour or habits of animals (“полохливий як заць” [“*polokhlyvyi yak zaiets*”], “*chicken-hearted*”) or nomination (“заяча душа” [“*zaiacha dusha*”], “*chicken*”).

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 his / her body (eyes, ears, fingers, etc) and carries out various actions using his / her hands, arms, feet, legs, head and so on. When somebody meets a new thing or feels a new state of mind, he / she primarily compares it with the familiar work of his / her 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*”.

During the analysis of the selected phraseological units, expressions indicating the phenomenon of semantic parallelism were encountered. Out of the total number of 133 selected units, there were only 2 pairs of complete lexical equivalents, in which formal and semantic features coincide: “із страхом і здриганням” [“*iz strakhom i zdryhanniam*”] – “*in fear and trembling*” and “лякатись своєї власної тіні” [“*liakatys svoiei vlasnoi tini*”] – “*to be afraid of one’s own shadow*”.

A further 18 units out of the total are partially equivalent, i.e. they coincide in meaning and are similar in figurativeness, but differ in vocabulary or in grammar, as M. Kocherhan stated in his book (Kocherhan, 2006). As examples of partially equivalent units, consider the phraseological units with the somatism “heart” – “серце” [*sertse*]: “серце мре (завмирає, замирає) / замерло (замерло)” [*sertse mre (zavmyraie, zamyraie) / zamerlo (zamerlo)*] – “to have one’s heart in one’s boots (mouth, shoes, throat)”.

Moreover, a considerable proportion of the selected phraseological units display inconsistencies when compared: “аж жушкы трусяться” [*azh zhyzhky zatusylsya*]; “наче комашня попід шкірою бігає” [*nache komashnia popid shkiroiu bihaie*]; “to shake / shiver / tremble in one’s boots / shoes”; “to be frightened all to pieces”.

Having examined the largest group of phraseological units conveying the emotional concept of “fear”, which consists of those with somatic constructions, it has been revealed that they are currently present in both of the languages under consideration – 41 idioms are found in Ukrainian and 42 in English (cf. Table 1).

Table 1: Phraseological units with somatic constructions (the concept of “fear”)

| Somatism | English | Ukrainian |
|------------------------------|---------|-----------|
| soul | – | 8 |
| heart | 11 | 6 |
| hair | 2 | 4 |
| internal parts of the body | 5 | 2 |
| skin | 1 | – |
| legs/ feet/ heels | 1 | 5 |
| blood | 5 | 1 |
| change of body’s temperature | 3 | 5 |
| paleness | 3 | 3 |
| sweat | 2 | 1 |
| goose bumps | 2 | 2 |
| tremble | 3 | 3 |
| difficulty in speaking | 4 | 1 |
| TOTAL | 42 | 41 |

It is quite obvious that the emotion of fear is very intense and at the moment of experiencing it an individual is unable to explicate his or her sensations and feelings. Fear manifests itself in mimic expressions and somatic deviations which vary from the norm.

Therefore, in Ukrainian the largest groups of idioms are those with the somatisms “soul” (8) – “холоне душа (в душі, на душі)” [*kholone dusha (v dushi, na dushi)*], “душа в (під) н’яти ховається” [*dusha v (pid) piaty khovaietsia*], “мати страх на душі” [*maty strakh na dushi*], etc.; “heart” (6) – “серце мре (завмирає, замирає)” [*sertse mre (zavmyraie, zamyraie)*], “аж на серці похололо” [*azh na sertsii pokhololo*], etc.; “legs / feet / heels” (5) – “намастити н’яти салом” [*namastyty piaty salom*], “дати ногам волю” [*daty noham voliu*], etc. and “change of body temperature (shivering, cooling, heat)” (5) – “обдати жаром” [*obdaty zharom*], “мороз продирає по шкірі” [*moroz prodyraie po shkiri*]. In English the biggest groups are “heart” (11) – “to have one’s heart in one’s boots”, “to bring one’s heart into one’s mouth”, “your heart sinks”, etc.; “blood” (5) – “to make one’s blood run cold”, “to turn one’s blood to ice”, “blood-curdling” etc.

and “internal organs” (5) – “*a yellow belly*”, “*chicken-livered*”, “*to have butterflies in your stomach*”, etc.

Regarding the somatism “heart”, it should be noted that the English language offers a greater variety of expressions which describe the functioning of the heart when a person is scared. The heart can suddenly move down: “*to have one’s heart fail him/her*” and “*to have one’s heart sink*”. The heart can also jump up: “*to bring one’s heart into one’s mouth*”, “*to have one’s heart leaped into one’s mouth/throat*”. Additionally, the heart can change the rhythm of its beating due to a sudden feeling of fear or excitement: “*Your heart misses a beat*”; it can stop beating entirely: “*the heart stands still*”; or even “*to make one’s heart leap out of one’s mouth*”.

In Ukrainian, the somatism “heart” often coincides with the word denoting the imaginary organ of the “soul”: “*на душі (на серці) похололо*” [“*na dushi (na sertsii) pokhololo*”]; “*холоне серце (у серці) / душа*” [“*kholone sertse (u sertsii) / dusha*”]; “*холоне душа (в душі, на душі)*” [“*kholone dusha (v dushi, na dushi)*”]; “*душа в п’яти (живіт) тикає / втекла (опустилася)*” [“*dusha v piaty (zhyvit) tikaie / vtekla (opustylasia)*”]; “*душа в (під) п’яти ховається (скаче, etc.)*” [“*dusha v (pid) piaty khovaietsia (skache, etc.)*”] – to be frightened or scared because of something sudden and unexpected; “*мати страх на душі*” [“*maty strakh na dushi*”] – to feel anxiety. Also, there is the phraseological unit “*аж у животі похолонуло*” [“*azh u zhyvoti pokholonulo*”]. The soul was once believed to be located in the abdomen. Consequently, every time one experienced an unpleasant feeling in their abdomen, they were convinced that it was a reaction of the soul. It could therefore be claimed that for Ukrainians the soul is thought to be the location of an individual’s emotional experience. In contrast, English has no expressions with the component “soul”.

According to Anna Wierzbicka, the “soul” is a nationally specific word for Slavic peoples. She proves this by pointing out the differences between Slavic psychology and Anglo-Saxon psychology. In Slavic languages a contrasting pair is formed with the words “body” and “soul”, while in English it is formed with “body” and “mind” (Wierzbicka, 1996).

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”. It is represented in 5 Ukrainian idioms and in 1 English idiom and shows either a reaction to a sudden attack of fear (“*аж ноги згинаються*” [“*azh nohy zghynaiutsia*”], “*аж жиєжки трусяться / затрусилися / дрижать / задрижать / тремтять / затремтять*” [“*azh zhyzhky zatrusylisia / zatrusylisia / dryzhat / zadryzhat / tremtiat / zatremtiat*”], “*to get / have cold feet*”), or a quick and cowardly escape (“*накивати п’ятами*” [“*nakivaty piatamy*”], “*намастити п’яти салом*” [“*namastyty piaty salom*”], “*дати ногам волю*” [“*daty noham voliu*”]);
- the somatism “blood”. In a moment of extreme fear a person has the sensation that his/her blood temperature is decreasing. Idioms containing “blood” have been found in both languages (“*кров у жилах стине / стигне / холоне*” [“*krov u zhylakh styne / styhne / kholone*”], “*to turn one’s blood to ice*”, “*to chill one’s blood*”, “*fear makes his blood creep*”, etc.);
- a sudden scare or fear and the subjective feeling of one’s blood temperature decreasing can lead to different symptoms, such as
 - “a change in body temperature” (shivering, cooling, heat: “*обдавати / обдати жаром (вогнем, морозом, холодом)*” [“*obdavaty / obdaty zharom (vohnem, morozom, kholodom)*”]; “*мороз іде / їде / сягає / пробігає / продирає спиною (поза спиною, поза шкірою, поза шкурою, по шкірі, з-за плечей, поза плечима)*” [“*moroz ide / ude / siahaie / probihaie / prodyaie spynoiu (poza spynoiu, poza shkiroiu, poza shkuroiu, po shkiri, z-za plechei, poza plechyma)*”]; “*to send chills / shivers down one’s spine*”, etc.);

- “paleness” (“білий / побілів, як смерть” [“bilyi / pobiliv, yak smert’], “as white as a sheet”, “to turn as white as a ghost”, etc.);
 - “sweat” (“обливатися холодним потом” [“oblyvatysia kholodnym potom’], “to be in a cold sweat”, “to make one break out in a cold sweat”);
 - “goose bumps” (“наче комашня попід шкірою бігає” [“nache komashnia popid shkiroiu bihaie’], “мурашки / мурахи бігають / лазять за / поза спиною / по спині / по тілу / за плечима” [“murashky / murakhy bihaiut / laziat za / poza spynoiu / po spyni / po tilu / za plechyma’], “to give one goose bumps”, “to give one the creeps”);
 - “tremble” (“труситися / тіпатися / тремтіти, як / мов / ніби у пропасниці” [“trusytysia / tipatysia / tremtity, yak / mov / niby u propasnytsi’], “тремтіти, як осиковий лист” [“tremtity, yak osykovyi lyst’], “to shake / quake / quiver / tremble like a (an aspen) leaf”, etc.).
- “difficulty in speaking”. As a result of being frightened, an individual’s ability to speak may be impaired (“проковтнути язик” [“prokovtnuty yazyk’], “struck dumb”, “tongue-tied”, etc.).

Out of 133 selected phraseological units of the concept of “fear”, there are 83 phraseological units with somatic constructions – 41 in Ukrainian and 42 in English. Markers of fear are basically similar in both Ukrainian and English culture. These markers have a linguistic presentation but, due to the culture and their significance in its context, the accents and means of their verbalization are arranged in different ways.

In regard to phraseological units with denominations of animals, 17 units with the concept of “fear” have been found – 3 in Ukrainian and 14 in English. Different types of associations with animals are the basis of the metaphorical rethinking of the following idioms:

1. personality traits – “мокра курка” [“mokra kurka’], “заяча душа” [“zaiacha dusha’], “но-лохливий як заєць” [“polokhlyvyi yak zaiets’], “chicken”, “chicken-hearted”, “chicken-liver”, “as scared as a rabbit”, “as timid as a mouse”;
2. ways of behaviour – “to run like a deer / hare / rabbit”, “to move like a scalded cat”, “to have goose flesh”, “to fly / mount / show the white feather”, “to turn tail and flee”, “to have butterflies in your stomach”, “to put one’s tail between one’s legs”, “to say boo to a goose”, “to have a frog in one’s mouth”.

It can be observed that in both languages phraseological units with denominations of animals describe the cowardly and sometimes timid behaviour of an individual. The only exception is the idiom “to run like a deer / hare / rabbit” with the component “deer”, as the main characteristic here is not cowardice but the ability to run fast. This idiom means that a person can quickly disappear in a dangerous situation. However, if one wants to emphasise the cowardice of a person’s behaviour, the idiom “to run like a hare / rabbit” is more appropriate.

In English, there is a wider variety of animals whose behaviour is used for the rethinking of “fear”: *mouse* – timidity and cowardice; *hare*, *rabbit* – cowardice, timidity and speed; *goose*, *chicken* – cowardice; *frog* – disgust and discomfort; *deer* – speed. In Ukrainian, a *hare* is a symbol of cowardice and a *hen* (in the idiom “мокра курка” [“mokra kurka’]) is mentioned when a person is in a state of helplessness and depression (which can be a result of a sudden fright). The idioms “to turn tail and flee” and “to put one’s tail between one’s legs” make the comparison of a person with the cowardly behaviour of an animal.

In phraseological units with a colour component, the concept “fear” is expressed using the adjectives *white* and *yellow* (in English) and *white* (in Ukrainian). 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”.

If a person is suddenly shocked or frightened by something, the concept of fear is described with the words “pale” or “white”. This correlates with the physiological manifestation of the emotion of

fear: the outflow of blood from the legs and hands leads to the blanching of the face and lips. In such cases the following phraseological units are used: “аж сорочка пополотніла” [“*azh sorochka popolotnila*”] (he/she was so frightened that his/her shirt became a canvas, i.e. the shirt became white), “білий, як стіна” [“*bilyi, yak stina*”], “білий / побілів, як смерть” [“*bilyi / pobiliv, yak smert*”], “as white as a sheet”, “as pale as a ghost”, “to turn as white as a ghost”.

An interesting feature of phraseological units with the concept of “fear” is that apart from idioms which depict experiencing fear, i.e. a person himself/herself is in a state of fear, there are phraseological units which describe “sending” the feeling of fear to someone, i.e. to make someone scared. In Ukrainian, 2 such phraseological units have been found (“нагнути страху” [“*nahnaty strakhu*”], “перелякати до нестями” [“*pereliakaty do nestiamy*”]) and 15 have been identified in English (“to put the fear of God into sb.”, “to put the frighteners on sb.”, “sth. gives sb. goose flesh”, “to scare the pants off sb.”, “to frighten (one) into fits / frighten one out of one’s life”, “to frighten / scare one out of one’s senses / wits”, “to scare sb. stiff”, “to frighten / scare the life / the wits out of sb.”, “to throw a scare into sb.”, “to scare the bejebers / bejesus out of someone”, “to scare someone out of a year’s growth”, “to frighten / scare the daylight(s) out of sb.”, “to frighten / scare the hell out of someone”, “to give sb. the creeps / the jim-jams”, “to get / give sb. the jitters”).

Phraseological units also serve as a means of reflecting the positive or negative attitude of the speaker onto the person being described, or the person’s reactions / behaviour. These units facilitate the creation of the figurative characteristics of the object. Furthermore, in the semantics of a phraseological unit there is an emotional-evaluative attitude to the characterized object.

Since the emotion of fear is thought to be negative, it has a negative effect on the physical and psychological state of an individual, causing the organism to go into “overdrive”. The phraseologization of fear therefore naturally occurs mainly through phraseological units which have a negative meaning. Among the phraseological units that refer to the situation of experiencing fear, there are expressions describing the behaviour of a person in a dangerous situation. Basically, this description is conducted through the border concept of “cowardice”, as in “накивати п’ятами” [“*nakyvaty piatamy*”], “драпонути / дременути навікача / навтоюки” [“*draponuty / dremenuty navikacha / navtoky*”], “намастити п’яти салом” [“*namastyty piaty salom*”], “дати ногам волю” [“*daty noham voliu*”], “to put one’s tail between one’s legs”, “to press / push the panic button”, “to run like a deer / hare / rabbit” etc. These idioms describe the wrong, inappropriate behaviour of a person in a dangerous situation. Being a coward or behaving in a cowardly way provokes condemnation, sometimes even irony, which is reflected in nominal phraseological units: “мокра курка” [“*tokra kurka*”], “заяча душа” [“*zaiacha dusha*”], “мотузьяна душа” [“*motuziana dusha*”], “кишка тонка” [“*kyshka tonka*”], “слаба зайка” [“*slaba haika*”], “chicken”, “chicken-hearted”, “chicken-liver”, “a yellow belly”, etc. In these examples, background knowledge stimulates a negative characteristic of the object.

At the same time, the phraseologization of fear occurs through another border concept, that of “courage” (which is understood as the ability to overcome fear). Phraseological units with positive connotations are used because such behaviour is highly praised: “набратися сміливості” [“*nabratysia smilyvosti*”], “душа не з лопуцька” [“*dusha ne z loputska*”], “nerves of steel”, “not to turn / without turning a hair”, “to whistle in the dark”, “to face your fears”.

5 Conclusions

Different languages conceptualize reality in different ways, and the consideration of a concept as a structure of national consciousness, with a verbal component, reveals the national specificity of its understanding. Emotions are clearly the most prominent embodiment of an individual’s inner world and fear is one of the dominant emotions, acquiring a high social significance and being characterised by an ability to influence a person’s life and activities.

The universal characteristics of fear can therefore be evaluated and interpreted by people in different ways. As phraseological units reflect national peculiarities and the national way of life, an

attempt has been made to verbalize the concept of “fear” in English and Ukrainian phraseological units.

Out of a total of 133 selected phraseological units with the concept of “fear”, 2 pairs of complete lexical equivalents and 18 units, which are partially equivalent, have been found. Moreover, 83 phraseological units with somatic constructions (among them 41 Ukrainian idioms and 42 English idioms) have been analysed. All the symptoms of fear have been presented and particular emphasis has been placed on inner emotional experiences (“heart” in English idioms, “soul” and “heart” in Ukrainian idioms).

Furthermore, phraseological units with denominations of animals and idioms with a colour component have been examined. It has been revealed that English contains more idioms which describe the manipulative function of fear.

In both English and Ukrainian, the evaluation of phraseological units objectifying the concept of “fear” is generally negative. The only exceptions are idioms with the connotation of overcoming fear. The evaluation of such phraseological units is positive.

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