



ANALYSIS OF METAPHORS: “DOWN” IDIOMS TO EXPRESS EMOTIONS IN ENGLISH AND TATAR

Olesya V. Zabavnova ^{a*}, and Radif R. Zamaletdinov ^a

^a Institute of Philology and Intercultural Communication, Graduate School of Russian and Foreign Philology Lev Tolstoy, Kazan Federal University, Kazan, RUSSIA.

ARTICLE INFO

Article history:

Received 03 July 2018
Received in revised form 25
October 2018
Accepted 31 October 2018
Available online
01 November 2018

Keywords:

Orientational metaphor;
Verbalization; Emotion;
Up and down mapping;
Linguistic means;
Linguoculture.

ABSTRACT

This paper focuses on the potential of “down” idioms to express negative emotions in two diverse cultures – Anglo-Saxon and Tatar. English is very idiomatic in its nature giving a plenty of opportunities to its linguistic means to express various abstract phenomena, including psychological ones. Tatar abounds in colorful idioms relating to the emotional disturbances that contribute to the expression of human state in all the shades. The given research presents a comprehensive overview of the interrelation between languages and human mentality in the form of metaphor thinking. To reach the research goals the following methods were employed: comparative, descriptive; contextual analysis, continuous sampling and statistic estimation. Based on the research results, we come to statement of different and common features in the patterns of “down” idioms verbalizing negative emotions in English and Tatar. Bears mentioning the fact, that no other comparative research was undertaken to analyze “down” idioms’ potential in verbalizing negative emotions in English and Tatar.

© 2018 INT TRANS J ENG MANAG SCI TECH.

1. INTRODUCTION

Among many others there is one thing in our life which is constantly changing, always different and that is – movement. We barely make identical movements two times, what can be different is speed, force and direction. When we control our body we always take into account an essential aspect of moving – the spatial orientation. As soon as we get disoriented, we lose our focus and our movements become awkward, irrational and may be even dangerous. This shows the significance of the orientation, to underestimate which means to lose direction not only in physical movements, but also in immaterial interaction with the world – our communication, cognition, mentality, cultural matters, etc.

We should point out that spatial orientation is presented by two oppositions – horizontal (up and down) and vertical (in and out). Other authors refer to a different term “place-name metaphors” and consider different classifications of metaphor oppositions, e.g. far - near, high - low, deep - surface

(Zamaletdinova et al., 2017).

Science generally considers space as one of the fundamental phenomena in world cognition. Linguistics, in particular, studies various types of space and types of its conceptualization, like spatial concepts, spatial metaphors, etc.

Invaluable contribution to the theory of space and orientation in thinking and cognition was laid by American scholars – George Lakoff and Michael Johnson – when they published their pioneering book “Metaphors we live by” (Lakoff and Johnson, 2003). Later it was added by Gerard J. Steen, who turned the theory to the sphere of social interactions.

Today, as the topic of Metaphor Studies is getting more and more widespread in the world of science, it takes diverse forms, where metaphor is regarded not only as a one-word structure, but a phrase or even a sentence. People assume metaphor to be a tool for various social interactions, including the replacement of taboo words. The relevant study was undertaken by Elena Arsenteva and discussed in the article (Arsenteva and Arsenteva, 2017).

In this work, the author attempted to perform the analysis of metaphors and show two languages speaking the emotions universally and culturally-specific.

2. METHODS

To collect the corpus of the study, among all the relevant sources, several were picked out, namely English dictionary of Idioms by Spears and Free Online Dictionary; Tatar examples were taken from the fiction books of folk literature bringing an insight to the use of the idioms. The rationale behind the selection of these sources was primarily their availability and recommendation provided by competent native speakers. The quantity of the corpus seemed to be adequate for the purpose of the study.

To enrich the material with relevant research analysis the following methods were employed: comparative analysis, descriptive analysis, contextual analysis, continuous sampling and statistic estimation analysis.

3. RESULTS AND DISCUSSION

The group of orientational idioms appears to be one of the features for the Anglo-Saxon world picture to express emotions; it includes dynamical *up* and *down* mapping, as well *inward* and *outward*.

English abounds in the examples of negative emotions conveyed by downward orientation idioms, as they are employed to express *disappointment*, *sadness*, *fear* and *low spirits*. Let us focus on the study of their verbalization, which is clearly observed in the given examples:

- *Her spirits plummeted at the thought of meeting him again.* [Oxford Learner's Dictionary. Oxford University Press. 2016. URL: <http://oxfordlearnersdictionaries.com>]
- *Your frown gets me down.* [Oxford Learner's Dictionary. Oxford University Press. 2016. URL: <http://oxfordlearnersdictionaries.com>].
- *The loss of the race was a real comedown for Williard.* [Oxford Learner's Dictionary. Oxford University Press. 2016. URL: <http://oxfordlearnersdictionaries.com>].

- *To be down in the dumps* in: *I have been down in the dumps for the past few days.* [Oxford Learner's Dictionary. Oxford University Press. 2016. URL: <http://oxfordlearnersdictionaries.com>].
- *To be down in the mouth* in: *Since her dog died, Barbara's been down in the mouth.* [Oxford Learner's Dictionary. Oxford University Press. 2016. URL: <http://oxfordlearnersdictionaries.com>].

From the above mentioned examples we may conclude on the potential of the down idioms to clearly convey the ideas of *disappointment* (a comedown), *low spirits* (spirits plummet) and *sadness* (to be down in the dumps, to be down in the mouth).

Fear can be also exposed through the downward orientation idioms, as seen in the following example:

- *To cower down* in: *They cowered down with (from) sheer terror.* [Oxford Learner's Dictionary. Oxford University Press. 2016. URL: <http://oxfordlearnersdictionaries.com>].
- *A chill runs/ goes down somebody's spine* in: *When I read the details of the murder, a chill ran down my spine.* [Spears R.A. (2005)].
- *A shiver runs/ goes down one's back* in: *When I heard all those people shouting and screaming, a shiver ran down my spine.* [Spears R.A. (2005)].

Plenty of English idioms featuring orientational components convey not only intense emotions, but also emotional disturbances or collapses. This state can be conveyed by *breakdown* lexeme:

- *A nervous breakdown* in: *After a month of stress and strain, Sarah had a nervous breakdown.* [Oxford Learner's Dictionary. Oxford University Press. 2016. URL: <http://oxfordlearnersdictionaries.com>].
- *To break down* in: *Max finally broke down and confessed.* [Oxford Learner's Dictionary. Oxford University Press. 2016. URL: <http://oxfordlearnersdictionaries.com>].

Apart from the above mentioned, the emotion of love which is characterized with intenseness can be expressed by the model as in the example: *to fall in love*.

Although the downward orientation idioms mostly feature negative connotation, English language has it to reflect calmness or relaxation which one may experience after anger or fury, as in the below given examples:

- *To calm down* in: *Please, calm down, nothing bad is going to happen.* [Oxford Learner's Dictionary. Oxford University Press. 2016. URL: <http://oxfordlearnersdictionaries.com>].
- *To cool down / off* in: *I'm sorry, I got angry. I will cool off in a minute.* [Oxford Learner's Dictionary. Oxford University Press. 2016. URL: <http://oxfordlearnersdictionaries.com>].

Downward mapping mostly expresses negative emotions in the Tatar language contributing to verbal expression of such affects as *fear*, *anxiety*, *sorrow*, *grief* and *sadness*.

The below mentioned examples of metaphorical models characterizing downward mapping are used to verbalize *fear*:

Жан табан астына төшү (zhan taban astyna toeshyu) – to be scared;

Һәркемнең җаны табаны астына качкан (kherkemneng zhany tabany astyna kachkan) – everyone was scared (lit.: “everyone had their hearts sunk”);

Йөрәк табанга төште (Ioryak tabanga toeshte) – had one’s heart in the mouth (lit.: “had heart sunk”);

Кызның йөрәге табанына төшкәндәй булды. (Kyznyng ioryage tabanyna toeshkendyai buldy [The Free Dictionary. URL: <http://idioms.thefreedictionary.com/>]) – Seems like the girl had her heart in the mouth (lit.: heart sank).

Йөрәк табанга төшү (Ioryak tabanga toeshyu) – to be scared (to have one’s heart in mouth, lit.: to have heart sunk).

Йөрәкне учта кысып – бик нык куркып, борчылып (Ioryakne uchta kysyp – bik nyk kurkep, borchylyp) – to feel scared and worried.

Жиңгидән бу сүзләргә ишеткәч, минем күңелгә курку төште. (Zhingidyan bu syuzlyarne ishetkyaschyach, minem kyungelgya kurku toeshte [Mekhdiev M. (1996)].) – Having heard these words from the daughter-in-law, my soul was filled with fear.

Sorrow and sadness are vividly expressed by the following idioms:

Җан тиргә бату (zhan tirgya batu) – break into perspiration due to moral torments;

Ләкин тыныч йоклап булмый бит, җан тирләргә батам. (Lyakin tynych ioklyp bulmyi bit, zhan tirlyargya batam [Gazi I. (1989)].) – Can’t sleep because of uneasy feelings and sufferings.

Икенче көнне иртә белән уяганда Хәлимнең күңел төбәндә бер болыт та калмаган иде инде. (Ikenche koenne irtya belyan uyaganda Khyalimneng kyungel toebendya ber bolyt ta kalmagan ide inde [Mekhdiev M. (1996)].) – The next day when Khalim woke up he felt no heaviness.

Төшенке күңел (toeshenke kyungel) (opposition of *күтәрәнке күңел/күтуярәнке күңел*) – low spirits.

Нәкъ шушы көн һидият бик төшенке күңел белән кайтты. (Nyak shushy koen khidiyat bik toeshenke kyungel belyan kaitty [Kamal G. (2010)].) – That day he came back in low spirits.

Йөрәккә тоз салу (ioryallya toz salu) – to irritate somebody (lit.: “to bring fresh heartache”).

Күңелне төшерү (kyungelne tosheryu) – to feel desperate (lit.: “to have spirits sunk”).

Anxiety can be verbally expressed in the Tatar language using *heart/ ioryak* lexeme, e.g.:

Йөрәккә төшү (ioryakkyu toeshyu) – to torment, lit.: “heaviness falls upon heart”.

Lexemes featuring orientational components can also verbalize diverse emotional concepts of negative value, such as *сагыш/ sagysh* – yearning, sadness, *кайгы/ kaigy* – grief, *хәсрәт/ hyasryat* – grief, heart-ache.

Kaigy is associated with emotional torments, anguish, distress, something transmitted in space, that gets one drowned in *grief*. This lexeme often goes with the verb *баты/ batu* (lit.: “to drown, to plunge”), *йоту/ iotu* (lit.: “engulf”), *төшерү/ tosheryu* (to drown in grief).

Син нәрсә бу хәтле кайгыга баттың? (Sin nerse bu khetle kaigyga battyng? [Kamal Sh. (1957).]) – Why are you so drowned in grief?

Галимә апа вакыйгасы һәммәбезне дә тирән кайгыга төшерде. (Galime apa wakyigasy hemmebezne de tiryau kaigyga toesherde [Usmanov Sh. (1964)].) – News about aunt Galima made

all of us sad. (lit.: “made us fall into melancholy”).

Үз кайгыңны үзең йот. (Yuz kaigyngny yuzeng iot). – Live your grief down alone (lit.: “swallow your grief”).

Жамали белән Камали, кат-кат сөйләшеп икәү тирән уйда, авыр кайгыда утыралар. (Zhamali belen Kamali, kat-kat soileshep ikeyu tiryana uida, avyr kaigyda utyralar). – After extended discussions, Jamal and Kamali were in deep thoughts and heavy feelings.

The concept *khesret* (*misery, uneasiness, sorrow*) can be successfully expressed through lexemes with orientational components.

Khesret and *kaigy* share the same semantic components and reflect emotions of negative value and the situations associated. For this reason both of them are often used with the verbs *басы/ basu* (suppress), *йоту/ iotu* (swallow), *чигү/ shchigu* (scrape).

Хәсрәт белән бала эзең басып кына йөри. (Khesret belyan ezengya basyp kyna iori). – Grief and misery walk hand in hand (lit.: “grief and misery step on the heels”).

Хәсрәт булса, утының сөреме каплады күзләремне. (Khesret bulsa, utynyng soereme kaplady kyuzlyaremne [Kamal Sh. (1957).]). – Sorrow blurred vision (lit.: “smoke of sorrow covered my eyes”).

Хәсрәткә бату (khesretkya batu) – to be drowned in sorrow.

Sorrow and *sadness* are expressed through the lexeme *sagysh*:

Сагынулар мине моңлы ләзәтле бер сагышка батыралар иде. (Sagynular mine mongly lezettle ber sagyshka batyralar ide). – Yearning usually makes me sink into sadness and pleasant melancholy.

Sagysh according to dictionary definition means: *feeling of strong yearning for someone or something, when the object of feeling is absent and the person experiences affliction*. The emotion roots are deeply associated with yearning, sadness and agonizing affliction.

To the opposite end, *down* mapping sometimes expresses calmness:

Күңелне басы (kyungelne basu) – to calm down (lit.: “to soothe heart”).

Йөрәктән авыр таш төшкәндәй булды (Ioryaktyan avyr tash toeshkyandyai buldy) – to have great weight off one’s mind.

Despite of downward orientation of the components in the idiom *күңелгә яту* (kyungelgya yatu), it conveys the positive value verbalizing affection. The emotion which is stronger than affection is expressed in the following example through the downward orientation:

Мәхәббәткә бату (mehebbettkya batu) – to fall in love.

Мәхәббәтең төшкән кешене сөясен, аны аллаштырасың. (Mehebbeteng toeshkyan keshene soeyasen, any allashtyrasyng). – One loves a person, who strikes his fancy, whom one idolizes.

4. SUMMARY

As a result of comparative analysis of idioms with orientational components expressing emotions in two cultures – English and Tatar, we have come to the following conclusions:

- both Anglo-Saxon and Tatar languages have more idioms to express negative emotions. This is presumably linked to higher differentiation of negative emotions and more eager emotional, verbal and cognitive human reaction to the negative events;
- downward orientation idioms are vividly presented in both cultures; however their patterns of verbalization vary, as they contribute to the expression of fear, anxiety, sadness, sorrow and yearning – all of which are negative emotions;
- English idioms are also used to convey the terrific state of emotional disturbance at its highest degree and the state of relaxation or calmness which comes right after such tough emotions as anger and fury;
- both languages have the down idioms to convey the vibrant emotions of affection and love, they appear in the idioms connoted with deep immersion into feelings, when a human experiences something to the full; these emotions are understood as the immersion into the state of love.

5. CONCLUSION

Cognitive human map describes the mechanism used by scholars to categorize space into various structures. Orientation is the basis for the emergence of cognitive orientational metaphors related to anthropocentric world model or human-centered model. In terms of this model people consider vertical opposition (up stands for “good”, down – for “bad”) and horizontal opposition (right stands for “good”, left – for “bad”). We may assume this to be one of the tools to organize world picture which finds its reflection in the form of linguistics world picture.

These oppositions are widely employed to convey human emotions, particularly the *up – down* opposition is extensively used by Anglo-Saxon and Tatar linguocultures. We believe that human body anatomy (upward direction) strongly affects human understanding of space, because world view features the complexity of human life (Gafuri, 2007).

6. ACKNOWLEDGEMENT

This work was performed with the support of Russian Government Program for Enhancing Kazan Federal University’s Competitive Ranking.

7. REFERENCES

- Arsenteva E., Arsentyeva Yu. (2017) Extended metaphor as one of the types of occasional use of phraseological euphemisms: an experimental study. *Tomsk State University Journal of Philology*. 50. P. 5-16.
- Gazi I. (1989) *Almagachlar chechek ata: povestlyar, khikeyalayr, edebi parchalar*. Kazan: Tatar kit. neshr. 367 p.
- Gafuri M. (2007) *Sailanma eserlyar*. Kazan: Kheter nyasr. 480 p.
- Kamal G. (2010) *Eserlyar: 3 tomda*. Kazan: Tatar kit. neshr. 479 p.
- Kamal Sh. (1957). *Rasskazy*. Moscow: GIHL. 216 p.
- Lakoff G., Johnson M. (2003) *Metaphors We Live By*. London: The University of Chicago Press, 276 p.

Oxford Learner's Dictionary. Oxford University Press. 2016. URL: [Mekhdiev M. \(1996\) Keshe kitya – zhyry kala: povestlyar, istyaleklyar, khatlar. Kazan: Tatar kit. neshr. 288 p.](#)

<http://oxfordlearnersdictionaries.com>

Spears R.A. (2005) Dictionary of American idioms and phrasal verbs: McGraw – Hill's, 980 p.

The Free Dictionary. URL: <http://idioms.thefreedictionary.com/>

Usmanov Sh. (1964) Sailanma eserlyar: povestlyar, hikeyalyar, piesalar Kazan: Tatar kit. neshr. 502 p.

Zamaletdinova G., Kondakova I., Shustova S., Gafiyatova E. (2017) Place-name metaphors in English and Tatar. QUID-INVESTIGACION CIENCIA Y TECNOLOGIA. 28. P.806-811.



Dr. Olesya V. Zabavnova is an Associate Professor in Institute of Philology and Intercultural Communication, Graduate School of Russian and Foreign Philology Lev Tolstoy, Kazan Federal University (KFU), Russia. She is also a faculty of Department of German Philology, KFU. Her research is emotions and metaphorization study.



Professor Dr. Radif R. Zamaletdinov is Professor in Institute of Philology and Intercultural Communication, Graduate School of Russian and Foreign Philology Lev Tolstoy, Kazan Federal University (KFU), Russia. His research focuses on linguocultures and metaphorization.