

The Analysis of Metaphorical Representation in English, Uzbek and Russian Languages

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ABSTRACT

The article deals with the analysis of metaphorical representation in English, Uzbek and Russian languages. Metaphors have thus developed into a crucial component of literary writing that helps readers choose the books that are right for them to read.

KEYWORDS: newspaper discourse, figurative expressions, emotion words, metaphorical patterns, conceptual metaphors, source domain.

The articles explicitly refer to the natural phenomenon as merciless and brutal, portraying it thus as having no sympathy with people. Such a representation is even intensified by the employment of the metaphor themes of fight and WAR. Characteristic that is attributed to the tsunami and the hurricane by the newspapers is cruelty. The metaphor themes of FIGHT and WAR are often realized by explicit comparisons in similes, as in it looks like we've been nuked or reporters likened it to war zones. Apart from similes, a number of other references to war and fight occur in news discourse, for instance, the depiction of the hurricane as pummeling, i.e. fighting with fits, the description of the landscape as a bombed-out landscape, and the portrayal of the landfall of the hurricane as the onslaught from this article. The natural phenomenon is seen as acting with volition, aiming to physically set upon people. Such a view is also conveyed in the following two examples: The water separated, then it attacked. Instead of revealing that the waves and the wind move because of geophysical forces, the newspapers portray the natural phenomena as having a desired goal, a target – to hurt and kill people, and cause damage to their property. To intensify the negative portrayal of the tsunami and the hurricane even more, newspaper discourse constructs the notion of the natural phenomena as punishing people, which is explicitly expressed in the following sentences: *Our mother has punished us.* Different methods can be used to probe a corpus for figurative expressions used to talk about emotion in a given language. One option is to focus on specific emotion words of the domain under scrutiny. For example, in order to study the domain of anger in English, one may select words like anger, irritation, fury, indignation, frustration or resentment. Once the target words are identified, we can retrieve from the corpus all the sentences in which those words are employed. This usually involves numbers too high for manual inspection, but a typical approach in the field is to analyze some of them randomly selected from the full list. The following are some examples for the word anger extracted from this article: *Julius couldn't remember when he had last been hit by such a wave of anger. Anger was still simmering in him. He was also formidable, demanding, difficult—and smoldering with anger. Once out of his presence he vents his*

anger for his dead friend on nature. His occasional outbursts of anger shocked those around him. The researcher would then identify the metaphorical expressions and classify them according to the metaphor they instantiate. This method entails the rephrasing of the observed metaphorical expressions as metaphorical patterns. A metaphorical pattern is “a multi-word expression from a given source domain into which a specific lexical item from a given target domain has been inserted”.

For example, the metaphorical patterns in sentences are wave of [emotion], [emotion] simmer, smolder with [emotion], vent [emotion], and outbursts of [emotion].

Then the metaphorical patterns are grouped according to source domain (e.g., fire, hot fluid), and the number of expressions in each group is counted. The resulting list of conceptual metaphors and their degree of exploitation for a given word constitutes the word's “metaphorical profile.” Some of the conceptual metaphors in the metaphorical profile of anger are presented in Table 1, with examples of the metaphorical patterns that instantiate these metaphors, and the number of occurrences of them, in a random sample of some citations from the methods of exploring in emotion and conceptual metaphor.

Metaphor analysis can also reveal aspects of emotion salient for the speakers of a language, but potentially disregarded by emotion theorists. Two examples are the association of anger with irrational behavior (captured by the metaphor anger is insanity), and the damage it can cause to the person him/herself (captured by anger is an illness). The first aspect is overshadowed in emotion psychology by the tendency to emphasize the overall utility of emotions as adaptive mechanisms that prepare the organism for optimal interaction with the environment. Our folk-representation of the emotion, as suggested by language, invites a more nuanced view: anger may be rational overall, but it often results in irrational reactions nevertheless. The second aspect, often disregarded by psychology (except in clinical contexts), is the potential damage of the emotion to the person. It is common in psychology to refer to anger as a “negative” emotion because it feels unpleasant, it is caused by something negative, and it leads to confrontation. But nothing is typically said (when justifying the “negativity” of anger) about the possible negative effects of the emotion for one's well-being. By contrast, metaphor highlights the “pain” inherent in anger, the disruption it causes to body functions, and its possible long-term negative effects. In sum, both aspects of the emotion (irrationality and damage) are present in expert theories of emotion to some extent, but a look at language can remind psychologists that these two factors are much more salient in the way lay people represent anger for everyday purposes. Metaphorical

profiles can also be relevant for cross-cultural studies. For example, that Russian “*dyua*” (*soul*) and English “*mind*”, Uzbek “*orzu*” are salient terms in their respective cultures to discuss intangible aspects of human life. Congruently with these observations, our analysis of metaphor across several terms revealed that when the body is conceptualized as a container for anger the emotion is more frequently associated with the soul and heart in Uzbek; and with the head and mind in English. Another example of cultural specificity is the pattern observed for the semantic foci of expression (the visibility of the emotion) and regulation (the willing control of the feeling). Significantly, more expressions related to containment are found in Uzbek than in English for the metaphor anger is a pressurized fluid. Additionally, more Uzbek words expressions are related to pressure. The latter is also true for Russian. By contrast, English compared to Russian has a significantly larger number of metaphors highlighting expression—the coming out of the anger-fluid. It has been suggested that these patterns may reflect the more collectivistic nature of Spain and Russia, compared to English-speaking communities like the USA and the UK—which score high on individualism. Cross-cultural psychology suggests that collectivistic communities experience a greater urge to repress the overt manifestation of intense negative emotions for the sake of harmony within the group. This would explain the relevance of containment metaphorical expressions in Russian and Spanish. Individualistic communities, on the contrary, would have a comparatively more positive evaluation of the open manifestation of anger, seen as an affirmation of the self.

Conclusion

The goal of this paper was to present and illustrate Conceptual metaphor, a popular approach to the study of conceptual representation in cognitive linguistics that can also be of use to the interdisciplinary field of the affective sciences. Conceptual metaphor is a theoretical framework in that it posits the existence in our minds of stable associations between different domains recursively employed to help us represent reality. Conceptual metaphor is also a methodology in the sense of proposing a way of looking at language to identify these stable associations. Cognitive psychology has also used metaphor research for the experimental investigation of embodied cognition. Furthermore, the paradigm has inspired cross-cultural and social psychology, which now advocate a “metaphorenriched social cognition”. In the middle of this interdisciplinary interest in metaphor, constructs like the semantic foci discussed here are particularly useful to compare findings across disciplinary domains. Another important development is the adoption of corpusbased quantitative approaches to metaphor analysis, which allow us to measure the relative significance of the observed patterns for different emotion concepts within and across languages. This has useful applications in linguistic research, but also in other disciplines. As illustrated in previous sections, patterns in metaphorical language use inform us of the way communities represent their emotional experiences and can reveal underlying cultural difference. To conclude, the paper reveals on the analysis of concrete linguistic material that metaphor simultaneously performs several cognitive and social functions, which are all intertwined with each other. This multi-functionality makes metaphor a unique and very effective discursive tool to be employed in newspapers. Emotion is a multifaceted phenomenon and its study requires a multidisciplinary approach. Linguistics,

anthropology, and psychology look at it, respectively, from the standpoint of language, culture, and cognition. Conceptual metaphor research stands halfway between the three, providing a privileged vantage point on the phenomenon. This may be the greatest advantage of Conceptual metaphor for the affective sciences. The various disciplines involved in the study of emotion can communicate, quite literally, through metaphor.

One of the most well-known books, *The Forty Rules of Love* was originally written in English and has been translated into a number of other languages. In the novel, metaphors are employed to subtly convey messages, and it has been noted that some common words have been transformed into conceptual metaphors. The conceptual metaphors that these two words—Love and Journey—are used as in the book have been examined. Themes of love and journey were chosen after conducting a qualitative analysis of the data because the protagonist’s self-realization is explored through these two aspects of love and journey.

For this spiritual journey

In the examples above, the spiritual journey is referred to as a conceptual metaphor. The spiritual journey reflects the author’s belief that a person’s soul must be purified before they can arrive at their goal of self-realization and leave with a clear conscience. The author has connected the node word journey with spiritualism in order to clarify this concept. Although the spiritual journey is not like a physical journey, the idea has been borrowed from the physical journey.

A Love Journey Within

One conceptual metaphor that might be noticed is the inner journey of love, one of the highlights. We are aware that traveling involves moving physically from one location to another. But in order to create a conceptual metaphor, the author combined the words “journey” and “love”. This conceptual allegory suggests that someone is walking the path of love.

Although the path of love may be challenging, it leads to the desired outcome. A person’s thoughts are the vehicle for this kind of purified inner love journey.

A Spiritual Search for God

Yet another conceptual metaphor refers to the search for God through a spiritual journey. The terms “right” and “left” collocate to signify that a spiritual journey is a search for God, and that such journeys are always undertaken in order to purify the individual’s own soul. The passage reveals the author’s aspiration and emotional response to the spiritual journey’s goal of soul purification. The writer used the idea of a physical journey that is moving from one location to another in this conceptual metaphor embarks on a journey of inner purification.

The metaphorical representation of the path leading to inner purification elaborates on the notion that a person is walking this path to achieve inner purification of his mind and soul. An imperative conceptual metaphor is created by equating the notion of a journey with inner purification. With the help of inner conscience, one can purify their soul, as this metaphor illustrates.

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