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Metaphoric Conceptualisation of PRIDE in the Georgian Language and Culture

Abstract

Metaphors express the cultural values of society and communicate their worldviews (Lakoff & Johnson, 2008). From this standpoint, the choice of metaphors to conceptualize emotions (for instance, PRIDE) is believed to be determined by universal and cultural-specific metaphoric models that arise from globally shared contexts on the one hand and cultural-specific contexts, practised locally and accepted by the speech-community, on the other (Kövecses, 2015).

This paper explores the general models of metaphor and their specific manifestations employed while conceptualization the concept of PRIDE in the Georgian language and culture. The empirical data were collected from the Georgian National Corpus. The data were analysed employing the model of metaphor suggested by Rusieshvili (2005).

Keywords: pride, conceptual metaphor theory, Georgian language and culture, CMT

1. Introduction

As is known, metaphor plays a significant role in the conceptualisation of emotions. Following the basic principle of Conceptual Metaphor Theory (CMT), abstract concepts are conceptualised through specific concepts. Although the cultural-specific models of conceptual metaphors of emotions can be considered to have been studied in depth (Kövecses, 1986, 1990, 1991, 2000; Lakoff & Johnson, 1980, 2003 etc.), this issue still attracts the attention of specialists, which indicates its significance for cognitive linguistics and cultural studies.¹

PRIDE can be perceived as a complex conceptual structure based on the embodiment of human experience. Describing the semantic structure of PRIDE, Kövecses (1986) singles out two prototypical meanings: positive or justified pride (materialised in the conceptualisation of pride, based on self-respect, decency and self-esteem) and negative or unjustified pride (including conceit, vanity, arrogance etc.). It is also proposed that “the relationship between the primal concept of this

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emotion and its related concepts is that of partial overlay or correspondence of each conceptual domain with the broader conceptual domain of PRIDE. (Delikonstantinidou, 2014). This makes the boundary between the sub-concepts of PRIDE somewhat blurred. In addition, the positiveness or negativeness of this emotion is measured by means of a threshold containing the value scale and pride scale. The emotion is positive (justified) if there is a balance between the scales, whereas when the pride scale is higher than the value scale, the pride is unjustified (Kövecses, 1986).

Kövecses also discussed “the emotion as a cognitive-cultural-model idea” which means that a certain concept of emotion invites additional concepts, constituting a domain matrix. The domain matrix can contain, according to the author, the notions of social relations, social norms, and also values practised in a community which depend on the context (pp. 23 – 24).

Recently, metaphoric research/scholarship has started to focus on corpus-driven data based on large collections of examples taken from the corpora deemed to be accurate (Tissari, 1999; Ogarkova & Soriano, 2014). Interestingly, it is also claimed that such research is connected with cultural metaphors and expresses the ways emotions are conceptualised in cultures based on an experiential basis.

This paper focuses on one emotion – PRIDE, - which has both negative and positive connotations. Analysis has identified four semantic categories in the conceptual domain of PRIDE: arrogance, honour, self-respect and conceit/vanity (we can align it with justified or proper pride category and unjustified pride as suggested by Kövecses).

2. The conceptualisation of PRIDE and overlapping semantic categories in Georgian

PRIDE and overlapping semantic categories can be first divided into positive and negative qualities. PRIDE is looked at as a superordinate category defining the conceptual domain within which fall the related concepts (Kövecses, 1986). The prototypic concept of pride is a balanced and immediate response to some stimulus and is defined as a “feeling of self-respect and personal worth, while other forms of pride are systematically defined in relation to it” (Delikonstantinidou, 2014: 276). It is significant that the related semantic concepts are united based on a partial overlap between the semantic structures. In addition, Kövecses suggests consideration of value scale and a **threshold** when it comes to discussing overlapping semantic categories of positive (justified) and negative (unjustified) qualities of pride. According to the author, when the amount of pride is above

the threshold on the **value scale**, the pride is justified. While, if the pride scale is higher than the value scale, it describes a person with an inappropriate amount of pride (Kövecses 1986).

The same rule seems to work in Georgian where the concept of PRIDE (სიამაყე, *siamake*) seems to denote a general emotion of being proud and having a feeling of self-respect and honour², and appears in the definitions of other members of the system. Similar to PRIDE conceptual domain in the English language, Georgian also encompasses imbalance on the pride-value scale and offers both: justified and inappropriate amount of pride conceptualization in the language.

Due to the complex nature of the concept of PRIDE, the following semantic categories were singled out: მედიდურობა (arrogance), ღირსება (honour), თავმოყვარეობა (self-respect), პატივმოყვარეობა (conceit/vanity).

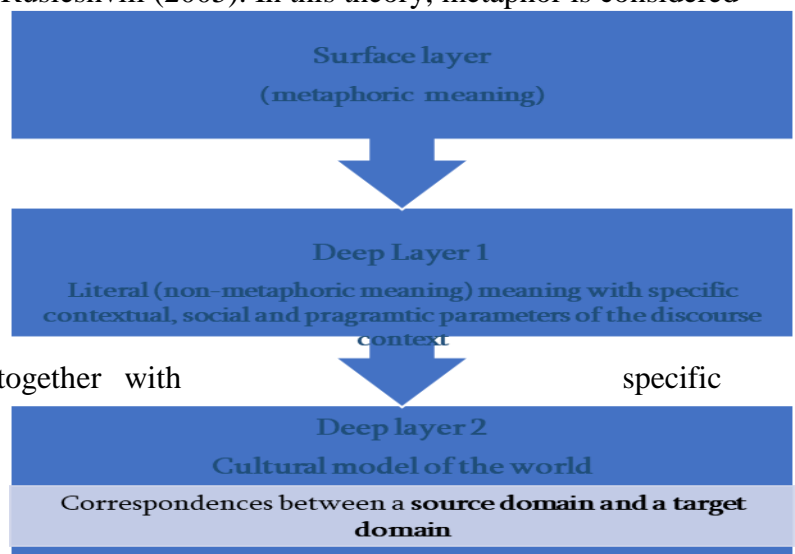
3. Data and Methodology

This corpus-driven research was conducted in two stages. In the first stage, the relevant metaphors were identified and extracted from the Georgian National Corpus (GNC). In the second stage, the collected data (400 words and phrases containing conceptual metaphors with PRIDE and/or related concepts) were analysed and grouped according to the relevant metaphoric models and the type of source domains of conceptual metaphors.

The process of identification of conceptual metaphors and metaphoric models was based on the semantic model of metaphor suggested by Rusieshvili (2005). In this theory, metaphor is considered a synthesis of three interrelated layers.

One of them is the surface layer whereas two are deep layers. In the surface layer, the metaphoric meaning of a word/phrase is presented whereas in the second, deeper layer, its direct (literary, non-metaphoric) meaning is revealed together with contextual, social, and pragmatic parameters.

The third layer presents the cultural



² The definition of the word PRIDE was checked in the online monolingual dictionary – www.ganmarteba.ge and the Explanatory Dictionary of the Georgian Language <https://www.ice.ge/liv/liv/ganmartebiti.php>

model of the world with which the metaphor is associated. Correspondences between a source domain and a target domain are also revealed in this layer.

For instance, in სიამაყე აუვარდა თავში (siamake auvarda tavshi) (Pride shot up into his head), this metaphor is presented in the surface layer of the model, its general literal meaning with the accompanying specific pragmatic and contextual parameters of the discourse context is presented in the second, deeper layer. The linguistic-cultural model of the world based on the social and cultural experience of the community is realized in the third layer. Specifically, in this case, it reflects the physiological experience according to which pride shoots up into a proud person's head (especially, if his/her pride is not justified) and breaches the normal functioning of his head (i.e. brain). The experiential basis of metaphors comprises two sources both of which are “fixed” in the suggested model. They include experiences based on the physiological and bodily activities of a human being and the sociocultural environment specific to each community accumulated in the process of the differentiation of the world. Therefore, two types of emotion metaphors are singled out: a) the metaphor reflecting the physiological experience of the members of society connected to the body parts or functions of a human being and b) metaphors based on the social and cultural experience practised and accepted by a community (Rusieshvili, 2023). This model enables us to single out full and partial equivalent models of conceptual metaphors on the intra-linguistic as well as cross-linguistic levels.

In the second stage of the research, the collected data were grouped in metaphorical models and compared conceptually and linguistically. For this, the data were analysed regarding the source domain for the metaphorical mapping and the type of mapping employed in the model. For instance, For instance, the following example სიამაყე დაბუდებულა მამაც გულეებში, რომლებიც ღირსებას უფრო მეტად აფასებენ, ვიდრე სიცოცხლესა და სისხლს! (siamake dabudebula mamats gulebshi, romlebits ghirsebas upro metad apaseben, vidre sitsotskhlesa da siskhls! (pride has nested in courageous hearts, which value decency more than life and blood!) belongs to the metaphoric model PRIDE IS A BIRD. The source domain of the metaphor is connected to the semantics of the word *nest*.

Based on the above theoretical basis, this research discusses the metaphoric conceptualizations of PRIDE in the Georgian language and culture. The explored material has revealed the following conceptual models denoting PRIDE in Georgian:

4. Findings of the Research

Type I. Physiological metaphors and metaphors connected with body parts

This contains a general model PRIDE IS A FLUID IN A CONTAINER and several sub-models with different parts and functions of the body acting as containers (eyes, voice, heart, etc.). More specifically, in (a) pride fills up the whole body of a person whereas in (b-d) this emotion fills various body parts looked at as containers.

1. PRIDE IS A FLUID IN A CONTAINER

სიამაყით აივსო (siamakit aiviso) (he became full of pride).

1.1 PRIDE IS A FLUID IN A CONTAINER (VOICE)

ჟურნალისტი ვარ ... – რა გასაკვირია – ხმაში სიამაყე მიდგას.(jurnalisti var,...ra gasakviria-xmashi siamake midgas. (I am a journalist and no wonder! my voice is full of pride).

1.2 PRIDE IS A FLUID IN A CONTAINER (HEART)

გული სიამაყით მევსება. (guli siamakit mevseba) (my heart is getting full of pride). და მე ვიგრძენი როგორ მივსებდა სიამაყე გულბოყვს ჩვენი რეაბილიტირებული მინერალური წყლის გამო. (da me vigrdzeni, rogor mivsebda siamake golbokvs chveni reabilitirebuli mineraluri tsklis gamo (and I felt how pride was filling up my heart).

1.3 PRIDE IS A FLUID IN A CONTAINER (HEAD)

სიამაყე თავზე გადასდის (siamake tavze gadasdis) (his pride flows over his head).

სიამაყე თავში აუვარდა (siamake tavshi auvarda) (pride shot up to his head).

1.4 PRIDE IS A FLUID IN A CONTAINER (SOUL)

როცა სიამაყე და თავისუფლება სულს გივსებს, ბედნიერება მოაქვს (rotsa siamake da tavisupleba suls givsebs) (when pride and freedom fill your souls, this brings happiness).

1.5 PRIDE IS A FLUID IN A CONTAINER (EYES)

ჯიმშერს სიამაყე ედგა თვალეში (Jimshers siamake edga tvalebshi) (Jimsher had eyes full or pride).

ყველას თვალეში სიხარული და სიამაყე უდგას (rotsa kvelas tvalebshi sikharuli da simake udgas)(when everyone has happiness and pride in their eyes).

2 PRIDE IS A LIGHT

This model conceptualizes pride as light shining out from various parts of the body. The data revealed that most frequently in Georgian culture pride can be expressed through eyes, heart and soul. These are the organs of the body in which emotions are concentrated in the Georgian language and culture (Rusieshvili-Cartledge and Dolidze, 2020)

2.1 PRIDE IS A LIGHT (IN THE EYES)

რკინის მუქი ბორკილებით ჩაუქრეს მათ თვალებში სიამაყე (rkinis muki borkilebit chaukres mat siamake) (their pride [shining through their eyes] was put out with dark iron cuffs). თვალმაც შემოანათა და იმ თვალში მამობრივი სიამაყე აციმციმდა (tvalmats shemoanata da im tvalshi mamobrivi siamake atsimtsimda) (The eye shone and fatherly pride twinkled in it).

სათვალის ლინზებიდან მომზირალი ნაცრისფერი თვალები სიამაყით უბრწყინავს.(satvalis linzidan momzirali natsrisferi tvalebi siamakit ubrtskinavs) (Grey eyes looking through the glasses are shining brightly with pride).

2.2 PRIDE IS A LIGHT (IN THE HEART)

თქვენს გულში კვლავ სხივოსნდება სიამაყე და პატიოსნება (tkvens gulebshi kvlav skhivosndeba siamake da patiosneba) (pride and honesty are shining in your hearts).

2.3 PRIDE IS A MANNER OF WALKING

In these examples below, the gestures stand for emotions. Specifically, they describe the face of a proud person with a turned-up nose and also, portray a proud person walking around with his head held high.

სიამაყით ცხვირი ასწია და ამაყად გაიარა (siamakit tskhviri astsia da amakad gaiara) (he turned his nose up and walked with pride).

იმის გულში აღიძრა სიამაყე, იმან დაიხურა ქუდი და თითქოს წელშიაც გასწორდა (imis gulshi aghidzra siamake, iman daikhura kudi da titkos tselshiats gastsorda) (pride was born in his heart, he put on his hat and seemed to become upright).

სიამაყით თავაწეული დადის (siamakit tavasteuli dadis) (he /she is walking with his head up with pride).

Type II. Metaphors based on the sociocultural environment specific to each community accumulated in the process of the differentiation of the world.

This group of metaphors reflects the experience accumulated in the process of the differentiation of the world by society. As suggested by the ongoing research by the group of authors (Rusieshvili *et al.*, 2023), this model manifests unique examples of conceptualization of emotions specific to the community.

3. PRIDE IS A BIRD

სიამაყე დაბუდებულა მამაც გულეში, რომლებიც ღირსებას უფრო მეტად აფასებენ, ვიდრე სიცოცხლესა და სისხლს! (siamake dabudebula mamats gulebshi, romlebits ghirsebas upro metad apaseben, vidre sitsotskhlesa da siskhls! (pride has nestled in courageous hearts, which value decency more than life and blood!).

ჩემი სიამაყე მაშინვე ფრთებს შეიკვეცდა (chemi siamake mashinve frtebs sheikvetsda) (my pride would clip [its] wings).

გაბღენძილი, აჭარხლებული და ინდაურივით გაფხორილი ქალი მედიდურად და მაღალფარდოვნად ლაპარაკობდა (gabghendzili, acharkhlebuli da indaurivit gaphxorili kali medidurad da maghalpardovnad laparakobda (A woman puffed up like a turkey and with a face red as a beetroot was speaking arrogantly and pompously)

4. PRIDE IS A PLANT

სტალინს სჭირდებოდა რუსისთვის მყარად ჩაენერგა სიამაყე რუსი ერის გამორჩეულობის გამო, რათა გაენადგურებინათ და ამოეძირკვათ ჩეჩენი ერის სიამაყე და დაეხოცათ ათიათასობით უდანაშაულო ქალი და ბავშვი (stalins shircdeboda mkarad chaenerga siamake rusi eris gamorcheulobis gamo, rata gaenadgurebinat da amoeddzirkvat checheni eris siamake da daexocatat atiatasobit udanashaulo kali da bavshvi)(Stalin needed to plant the pride of the Russian nation being unique into an ordinary Russian person to destroy and root out the pride of the Chechen people and kill thousands of innocent women and children).

5. PRIDE IS A BUILDING

სხვა შემთხვევაში პატრიოტული სიამაყე ყალბი და ფასადურიაო (skhva Shemtkhvevashi patriotuli siamake kalbi da pasaduria) (otherwise, patriotic pride is only a facade [i.e superficial, artificial]).

ისინი რომ დაბრუნდნენ და ჩვენთან ერთად ააშენონ ახალი სიამაყე საქართველოსი (isini

rom dabrundnen da chventan ertad aashenon akhali siamake sakartveloshi) (they should return and build the pride of Georgia together with us).

6. PRIDE IS A PERSON (PERSONIFIED PRIDE)

ეხლა რა სიამაყემ გაიღვიძა ,რომ ესე აღშფოთდით...რაო მარგველაშვილია

პრეზიდენტი და წითელი ... (exla ra siamakem gaighvidza, rom ese aghshpodtit...rao Margvelashvilia prezidenti da tsiteli (what pride woke up now to make you so furious...what, Margvelashvili is president and red....).

მისი სიამაყე დაამცირეს (misi siamake daamtsires) (his pride was humiliated).

გაცრუებული იმედები და უილაჯობა, დათრგუნული სიამაყე და სასოწარკვეთა ალაპარაკებდა (gastruebuli imedebebi da uilajoba, datrgunuli siamake da sasotsarkveta alaprakdebda (dashed hopes and frailty, subdued pride and depair made him talk).

მისი პატივმოყვარეობა იტანჯებოდა იმის გამო (misi pativmokvareoba itanjeboda imis gamo (his vanity was suffering from this).

7. PRIDE IS AN OPPONENT/ENEMY

რადგანაც იმედს ჰკლავს სიამაყე (radganats imeds hklavs siamake) (because pride kills hope)

ჩემი ამბიციურობა და სიამაყე ჩემშივე ჩავკლა (chemi ambitsiuropa da siamake Chemshive chavkla) (to kill ambitions and pride in me).

ეს ყველაფერი იყო, რათა ამ გზით ხალხის სიამაყე გაეტეხათ (es kvelaferi iko, rata am gzit xalxis siamake gaetexat) (this was all to break the people's pride).

როგორ დაიმორჩილა სიამაყე, ეს რომ გავიაზრე, სიამაყე დამეუფლა (rogor

daimorchila siamake, es rom gaviazre, siamake dameupla (when I realized how he conquered pride, I became proud).

დედაკაცი დედაკაცის ნაშობი, რომლის მეტოქეობა, უბრალოდ არსებობაც კი, მართლა მიწასთან გაასწორებდა მის ქალურ სიამაყესა და პატივმოყვარეობას. (dedakatsi dedakatsis nashobi, romlis metokeoba, ubralo arsebobasats ki, martla) (a woman born by a woman, and her rivalry, even her existence, would ruin her womanly pride and vanity).

8. PRIDE IS A PRECIOUS POSSESSION

ვცდილობ, სიამაყე არ დავკარგო ამ ბრძოლაში (vtsdilob, siamake ar davkargo am brdzloashi) (I try not to lose pride in this battle).

აგვისტოს ომის უმძიმეს დღეებში ოქროს მედალი მოიპოვა და ქართველ ერს სიამაყე დაუბრუნა. (agvistos umdzimes sgeebshi orkors medali moipova da Kartvel ers siamake daubruna) (in the hardest days of August, he gained a gold medal and returned the pride to the Georgian nation).

თქვენმა სამშობლომ რომ დაიბრუნოს ძველი სიამაყე და დიდება (tkvenma samshoblom rom

daibrunos dzveli siamake da dideba) (So that your motherland get old pride and glory back).

ო, ჩვენ მათ ბოლოს დავარწმუნებთ, რომ სიამაყე დათმონ (o, chven mat bolos davartsmunebt, rom siamake datmon) (Oh, we will finally convince them to give up their pride

9. PRIDE IS THE IMPAIRMENT OF ADEQUATE PERCEPTION

-გაბრმავებთ და გაყრუებთ სიამაყე (gabrmavebt da gakruebt siamake) (Pride makes you blind and deaf).

მაგრამ იქნებ ჯერ კიდევ გაბრმავებთ სიამაყე ან წყენა (magram ikneb jer kidev gabrmavebt siamake an tskena) (But perhaps you are still blinded by pride or hurt).

PRIDE as a prototypical term for the positive or negative realization of emotions:	
Justified Pride -self-esteem/dignity and decency and inappropriate amount of pride : conceit vanity	
<p>Type I. Physiological Metaphors and Body Parts</p>	<ol style="list-style-type: none"> 1. PRIDE IS A FLUID IN A CONTAINER (<i>justified pride – self-esteem, dignity</i>) <ul style="list-style-type: none"> • <i>Voice</i> • <i>Heart</i> • <i>Head (with an inappropriate amount of PRIDE)</i> • <i>Soul</i> • <i>Eyes</i> 2. PRIDE IS A LIGHT (<i>mostly justified pride</i>) <ul style="list-style-type: none"> • <i>Light in the EYES</i> • <i>Light in the HEART</i> 3. PRIDE IS A MANNER OF WALKING (<i>both-justified and with an inappropriate amount of pride</i>)
<p>Type II Metaphors based on the sociocultural environment (with both cases: justified/ proper pride and inappropriate amount of pride in identified metaphors)</p>	<ol style="list-style-type: none"> 1. PRIDE IS A BIRD 2. PRIDE IS A PLANT 3. PRIDE IS A BUILDING 4. PRIDE IS A PERSON 5. PRIDE IS AN Opponent/ ENEMY 6. PRIDE IS A PRECIOUS POSSESSION 7. PRIDE IS A BITTER PILL 8. PRIDE IS A FIRE 9. PRIDE IS THE IMPAIRMENT OF ADEQUATE PERCEPTION 10. NATIONAL PRIDE

Figure 2: PRIDE as a prototypical term for the positive or negative realisation of emotions

Discussion of findings and conclusions

5. Discussion and Conclusions

In this paper, PRIDE is used as a prototypical term for positive or negative realizations of emotion, such as conceit, self-esteem, dignity, vanity and decency. It is also interesting to note that the lexical item PRIDE can also be used in both positive and negative contexts likewise other members of the same semantic field. The lexical item თავმოყვარეობა (self-respect/self-esteem) mostly appears in positive contexts with some exceptions, such as SELF-ESTEEM IS A DISEASE ავადმყოფური თავმოყვარეობა (sickly self-esteem).

As seen from the examples above, the Georgian data did not reveal several models widely spread in other languages, namely, THE PHYSIOLOGICAL EFFECTS OF PRIDE ARE REDNESS IN THE FACE AND INCREASED HEART RATE (Kövecses (1986) Moreover, in Georgian, these reactions seem to be connected with other emotions (anger, love). However, some sub-models of the same metaphoric model also emerge in Georgian, for example, PRIDE IS A MANNER OF WALKING.

It is maintained that both PRIDE IS A FLUID IN A CONTAINER and PRIDE IS A FLUID IN THE HEART metaphors appear to be two logical conceptual metaphors for the prototypical meaning of pride (general emotion metaphors) (Kövecses, 1986, 2005). In addition, the CONTAINER image schema, which also seems to be universal, based on the comparison to other languages and cultures explored in this respect, reveals several sub-models, for instance, PRIDE IS A FLUID with various parts of the body used as a CONTAINER. Based on our data, the sub-models of PRIDE IS A FLUID in different parts and/or functions of the body (eyes, souls, voice) are also confirmed in Georgian.

Following a tradition in CMT, the models were singled out based on the source domain of the metaphor. The process of mapping is based on the knowledge of the world and is actualized in the layers of the model suggested by Rusieshvili (2005). In this process, the constituent elements (associations and correspondences) are also mapped from the source domain to the target domain.

In addition to the common reasons for PRIDE (for instance, achievements), the Georgian data revealed a number of cases when this emotion was connected with national pride, cultural icons or both; for instance, ვეფხისტყაოსანი ჩვენი ეროვნული სიამყეა (vepkhistkaosani chveni erovnuli siamakea) (The Man in the Panther's Skin is our national pride). Not surprisingly, one of

the widely-spread metaphors was connected to the national pride of Georgians which can be explained by the social, cultural and historical development of the country.

However, based on the results of this ongoing research to be published elsewhere (Rusieshvili *et al.*, 2023), it can be suggested that although the models of the conceptualization of emotions may reveal identical general models, the specific realization of the sub-models may be different which results in a relatively small number of full cross-language equivalents.

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