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SEMANTIC PATTERNS FOR ANGER IN THE BELARUSIAN LANGUAGE

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Abstract. The article considers semantic patterns for anger in the Belarusian natural language ontology. Anger is represented as *злосць* to indicate the initial emotion arising as a response to a threat, and then this emotion can be either suppressed or processed. The processed anger is usually externalized as violent behavior and is named as *гнеў*. In recent years we can witness the growth of emotional awareness and behavioral patterns in the Belarusian society which is reflected in the language. This transformation reflects the shift from metaphysics to conscious and scientific perspective of the world.

Keywords: natural language ontology; metaphysics; semantic pattern; behavior; anger.

Recent research on the natural language ontology of Belarusians demonstrates a clear tendency to manifest the language metaphysics as a crystalized imprint of the national mentality, character and values. Such approach can be called linguistic-cultural and is represented in publications by V. Maslova, E. Dedova, A. Nosik, V. Naumchik et al. Cognitive linguistics approach is represented by V. Starichenok, O. Gordey, L. Chernyshova et al. Some linguists concentrate on phraseology and literary language which also represent concepts embedded into culture – O. Leschinskaya, E. Ivanov et al.

With quite large a span of the sample and ideas about the Belarusian natural language ontology, contemporary linguists tend to focus of what metaphors or words mean and what concepts they represent, while the question of natural language metaphysics transformation due to linguistic and extra-linguistic factors is left behind.

The purpose of this article is to discuss the concept of anger and its representation in the Belarusian language from the perspective of the changing language ontology. In our previous publications, we manifested the

shift from natural language metaphysics to scientific categorization of reality. This shift is inspired by the growing awareness of general public about psychology, mental health and effective communication strategies. The transformation of the language ontology towards the scientific representation and interpretation of events can be seen through implementation of psychological terminology into general language as well as via contextual use of emotion concepts and metaphors where they are represented as conscious acts with the subjects held accountable. This vision is drastically different from the previous “unconscious” emotions perspective where they used to be associated with elements, something out of control, etc.

Analyzing phraseological units of the Belarusian language, along with proverbs, sayings and aphorisms, domestic researchers claim that this system is connected with the reality and reflects the traditional, culturally-induced mentality of the people [3]. On top of that, the linguists think that it is necessary to use the phraseological fund of the language to educate and cultivate the national culture and set the examples of behaviors for



the youth [2]. We suggest reconsidering such approach by analyzing the traditional concepts of behavior patterns and emotions in the Belarusian language from the contemporary perspective of psychological awareness and accountable communication developments.

If we look at the connotations of anger in the Belarusian language, we will see the negative evaluation of anger and its expressions. For example, E. Dedova says: “Anger in the natural language ontology of our people is disapproved of as it negatively affects a person’s behavior and speech placing them out of control” [2, p. 47]. This citation shows that both anger and its verbal and other expressions are not welcomed in the Belarusian culture.

At the same time, resent psychological and behaviorism research proves that anger is actually “a primary emotion having adaptive functions linked to survival mechanisms that are biological, psychological, and social in nature” [5, p. 285]. If we just imagine that a person shows no anger in a situation when something threatens their life, mental health or perception of reality, it can be easily understood that such all-welcoming and tolerant approach can lead to trauma or even death. In the psychological literature, there is a clear dividing line between feeling anger and actions taken in anger. While anger is a healthy, natural and basic emotion (human nature’s protective mechanism) which is both welcomed and acceptable, violence is not acceptable, and a person needs to learn how to deal with their anger without destructive actions.

When we analyze the sample from the National Corpus of the Belarusian language [1], we can see that anger as emotion is usually named as *злосць*, while for violent behaviors implied to express anger or hurt someone we use *гнеў*. The contextual usage of the words proves this idea. Let us compare: *адчула, што яе ахоплівае злосць на ўсіх гэтых людзей (М.Капыловіч);*

бяссільная злосць паліла яго, даводзіла да шаленства (В. Блакіт); хаваў свой гнеў і злосць (В. Чаропка); злосць у мяне проста кіпела (З. Прыгодзіч); злосці было на самую галаву (В. Супрунчук); са злосцю і адчаем падумалася яму (Л. Дайнека).

Anger, in its turn, when shown explicitly, is represented by *гнеў*. As follows: *ускінеў гневам і кінуў асадку на падлогу (М. Сяднёў); яна ў парыве гневу забіла яго (В. Адамчык); ветэран зноў выбухае справядлівым, засліненым гневам (Я. Брыль); Сцяпан Аліфер ускінеў ад гневу, кінуўшы вядро (В. Гардзеі).*

As we see, the expression of anger is as a rule accompanied by some violent actions: *dropped, bursted, killed*. Often the outward signs of anger are presented with the help of metaphonymy when somatic expression of emotion is intertwined with the emotion itself: *аж пачырванеў ад гневу і абурэння (В. Гардзеі); скрыгатаў ад гневу зубамі (В. Дайнека).*

It is necessary to mention, that the concept of anger that has to be suppressed (kept within a container, according to Lakoff & Johnson’s theory) is represented via very clear metaphorical mapping: *даваць волю гневу нельга, бо яна можа перарасці ў нянавіць (І. Шамякін)*. This context shows that violent expressions of anger can be dangerous for the person and other people.

It would be incorrect to say that the described idea does not have any limitations. There are examples where is *злосць* mapped ad violence and *гнеў* is mapped as intrinsic emotion with no externalization. But these cases are not prevalent and the frequent collocations testify to the hypothesis discussed above.

The shift from metaphysics to conscious interpretation of reality and accountability of every person in the social milieu has led to the emergence of new collocations where anger is no more stigmatized but promoted as



a natural emotion. Thus, in the media “Звязда” ‘the Star’ we find the following contexts teaching healthy anger processing: *падаўляць у сабе гнеў нельга – гэта можа прывесці да дэпрэсіі; няма гарантыі, што сёння ці заўтра нам не давядзецца зноў адчуць гнеў ці крыўду; навучыцца “пастаяць за сябе” – вялікі крок да таго, каб вызваліцца ад незадаволенасці сабой, прыніжэння і гневу (Звязда)*. To add to our hypothesis, the newspaper articles addressed to the general public, appear to contain very specific information on psychological processes where clear strategies are recommended: *за з’яўленнем ачага ўзбуджэння развіваецца ланцуговая рэакцыя ў арганізме... каб нейтралізаваць гэтыя гармоны стрэсу, найлепшы памочнік – фізкультура ці іншая інтэнсіўная мышачная нагрузка (Звязда)*.

Thus, according to the discussion, we can conclude that the pattern of anger in the Belarusian natural language ontology can be represented via *злосць* as an initial emotion arising in a person as a response to a threat, then this emotion can be either suppressed or processed. As the sample shows, the processed anger usually is externalized as violent behavior in the form of shouting, calling names, pushing or other physical harm and is named as *гнеў*.

While the ingrained patterns of anger are embedded in culture and are passed from generation to generation, in recent years we can witness the growth of awareness and ac-

countability for emotions and behavioral patterns in the Belarusian society which is reflected in the language. It is important to further research the media discourse to reveal the signs of the shift towards a more scientific vision of the world, which will contribute to the safety and prosperity of the Belarusian nation.

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